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TRADE Winds

THE ANNOUNCEMENT READ, "David Burnett, son of Whit Burnett and Martha Foley, will begin publishing *New Story Magazine* in Paris, to continue a tradition instituted by his parents in Majorca twenty years ago." Good heavens, how can he be old enough? It seems but yesterday that Whit was telling of his five-year-old boy, who, having listened to nobody but authors in his lifetime, greeted the garbage collector one morning with a cheery "Hi, there! Finished your novel yet?"

It seems but yesterday, too, that Harry Scherman, Don Klopfer, and I invited Whit and Martha to set up *Story* in America and continue the job they had begun so valiantly abroad. They moved into a cubby-hole

in the back of the old Random House offices on Fifty-seventh Street and things settled down to a tempo that was even enough, save for occasional calls by Ambassador Dodd's little girl, Martha, and temperamental outbursts by Whit himself, when he would sweep all manuscripts within range onto the floor and attempt to drop-kick them through the transom of the door, while his timid secretary, Helen Mestelle, went screaming for sanctuary to the ladies' room. There was something a bit wrong with our budget, too. The sum we had figured would tide us over amply for two years was somehow dissipated completely after a single issue. Eventually we were happy to turn the magazine over for nothing to Dr. Kurt Simon.

I remember the day an income-tax inspector refused to believe I had lost my *entire* investment in *Story*. "You must have gotten *something* for your stock," he insisted. "Go down and look for yourself," I suggested. He departed for the new offices of *Story* with a leer of expectancy on his face but was back in an hour to ask, "How were you able to persuade anybody to take it over even for nothing?"

Well, *Story* may have been a lemon financially but it did uncover some very promising new talent, and in Paris, where costs are not so high, young Burnett may be able to revive it in style. I wish him luck!

Burnett, Sr., meanwhile, has become one of America's most successful anthologists. His latest, "The World's Best," includes the work of 105 of the greatest living authors, who not only made the selections themselves, but gave the reasons therefor. The result is a whopping 1,186-page volume, which calls to mind a dictum originated, I believe, by Charlie Poore: "One man's anthology is another man's doorstop."...

AN EQUALLY RUGGED individual who worked with us in the early days of Random House has also achieved a solid success for himself, and I think you'll enjoy hearing something about him. His name is Peter Beilenson, and with the invaluable assistance of his wife, Edna, he is producing under the imprint of the Peter Pauper Press some of the loveliest and most reasonably priced reprints of famous books available in America today.

When Beilenson was graduated from CCNY in 1925 his father had a career in the diamond business all mapped out for him, but there was a plant next to the New Haven Railroad tracks in Mt. Vernon that intrigued him more. It was the print shop of William Rudge. Commuting back and forth between Larchmont and Grand Central, he would get itchy fingers every time Rudge's sign flashed into view. Finally, in 1926, he wrote the owner: "I want to work in the best printing plant in the world." Mr. Rudge approved the description, and hired him—at twelve dollars a week. "I was worth every penny of it," says Peter proudly. Fellow-workers Milton Glick, Joe Blumenthal, and Ralph Duenewald concur.

There was another book designer puttering around Rudge's at the time: Bruce Rogers, greatest of them all. Pete dogged his footsteps with the relentlessness of a greyhound after a mechanical rabbit. The following summer he went up to Marlborough and learned how to operate a handpress under the guidance of Fred Goudy. By the time he had acquired modest equipment of his own and founded the Peter Pauper Press in 1928 Pete knew his job as thoroughly as a foreman of the old Guild—printing, not Literary.

In 1929 Beilenson opened his Walpole Printing Office in New Rochelle, hired a foreman named Walter Emerson, who has been with him ever since, and solicited outside work. First job: a catalogue for the Brick Row Bookshop. Second: a catalogue for Random House. The Limited Editions Club began to patronize him. Nor did he scorn orders for menus, benefit programs, and shipping labels. He even essayed a few slightly off-color numbers under the provocative imprint of "The Blue-Behinded Ape," but in 1930 Mrs. Edna Beilenson appeared upon the scene and soon put a stop to such nonsense.

Edna did a great deal more. She set type, read proofs, chose binding materials, and took care of the bookkeeping. Incidentally, she gave birth to three bouncing babies and kept house. Pete himself writes, "My early books were pretty plainly bound. But Edna had none of the 1890 fetishes which I had inherited from my teachers. She looked at a book as would a dress designer or an interior decorator. Our output soon showed the feminine

The Burnetts—"*Story* may have been a lemon financially, but . . ."

The Beilensons — "none of the 1890 fetishes."

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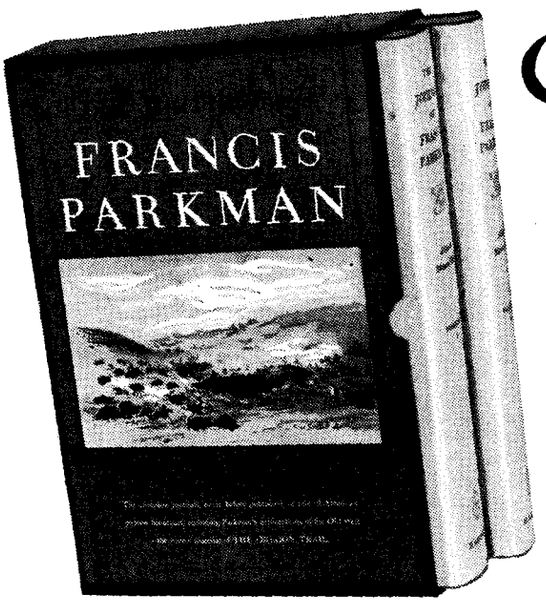

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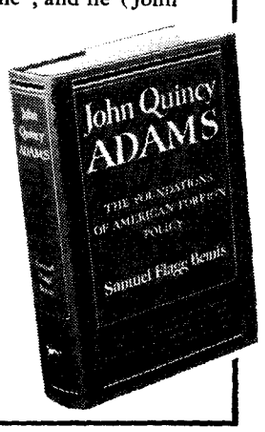

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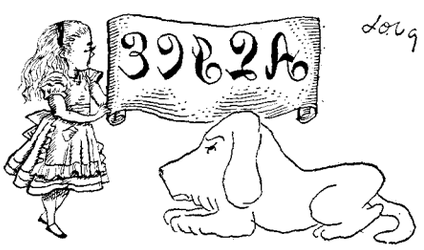
influence in the use of delightful patterned bindings, which have been a trademark of our work ever since. She also taught me how much better a book can be when it has color inside, too: when the printed pages, the binding, and even the slip case are in harmony."

And so the Peter Pauper "collectors' editions," at two dollars a copy, began to flourish. Gift miniatures, at a dollar, followed. Deluxe Artists' Editions, at $3.95, also were successful. The subjects range from the philosophical writings of Marcus Aurelius, Confucius, and Mohammed, through the major and minor poets and essayists, and down to such titles as "French Wit and Wisdom," "The Limerick Book," and "An Uncensored Anthology." This fall the Press is really stepping out with an elaborate limited edition of "Leaves of Grass." The current cata-

logue shows more than a hundred titles in print. The plant, now located in Mt. Vernon, next to the very tracks Pete's train pounded over when he was a commuter, boasts five full-time employees—but the Beilensons themselves still are the "works." In addition, Edna manages to attend more conventions than even Fred Melcher or Walter McKee. Let someone so much as mention a book fair and she's on her way, with a handful of Peter Pauper books in one hand and a Daché hat-box in the other.

A RED-LETTER DAY in Peter Pauper history came when Harold Williams of the American News Company called to say he had a rush order for one each of four titles in the deluxe series. Edna told him only two were in stock and that, despite his insistence, she couldn't produce the other two if they were for the President of the United States. "As a matter of fact," said Williams, "they *are* for the President of the United States." FDR, it developed, was an ardent collector of Peter Pauper editions, and, according to Grace Tully's memoirs, even had his own Christmas gift books bound to resemble them.

Another time Pete and Edna conceived the cock-eyed notion of a trick "Through the Looking Glass"—printed backwards. A reader would open the book at the back, in the old Hebrew tradition, inspect the opening illustration through a cellophane title page, and then start reading from the last page to the first. For such a presentation a more modern illustrator than Tenniel seemed in order, and the



Beilensons hit upon James Thurber, whose immediate reaction was a horrified "No! No!" Later, Mr. Jim, even as you and I, must have thought of the response he *should* have made. Monroe Wheeler, in a lecture that winter at the Museum of Modern Art, said, "I am reminded of what James Thurber once told some young publishers who wanted him to illustrate an edition of 'Through the Looking Glass' printed backwards. 'I can't do a set of new illustrations for such an edition,' he said, 'but if you *must* go on with it, why not use the old Tenniel drawings and let *me* rewrite the text?' ". . .

Some day I mean to hold forth on two other famous modern printers, Ed Grabhorn and Elmer Adler—if *SRL* will grant me the space, and the good Lord the strength.

—Bennett Cerf.

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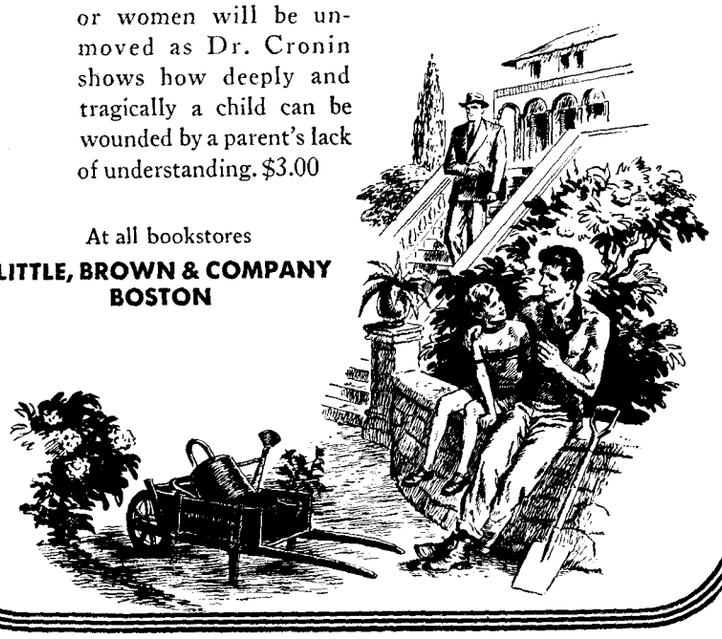

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In the months immediately ahead, with minor dislocations to be expected, we should be able to furnish all of the military demands for oil products and supply the civilian needs for gasoline and heating oils.

Based on the assumption that the military need for oil will increase only as greater amounts of equipment and manpower are engaged in using it, there should be no demand in the immediate future that the industry cannot readily supply.

As to the long range view, no one can predict with complete accuracy what the military needs for oil products may be. The extent to which we will be called upon to supply gasoline, jet and other aviation fuels, fuel oil, Navy special fuels, and other military requirements for petroleum, obviously depends on the turn of international events.

Although we cannot know all that is ahead, the record of our industry is reassuring. In the five years since the end of World War II, American oil companies have been rebuilding, improving and expanding their facilities and creating a substantial reserve productive capacity.

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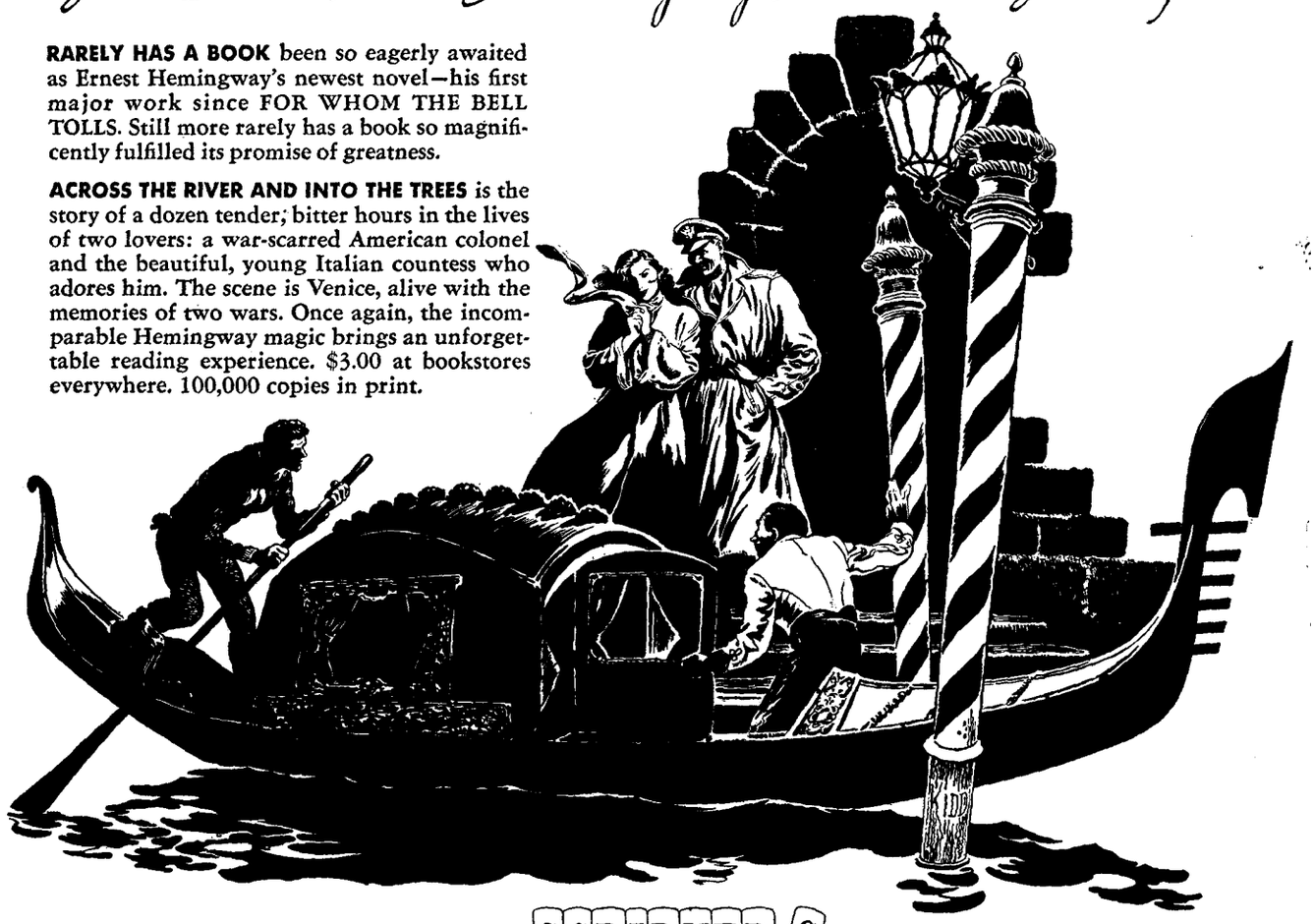

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The Saturday Review of Literature

Education and the Defense of America

ERNEST O. MELBY

IN THE years since World War II the free nations of the Western world have largely lost the peace. We have had five years in which to convince the people in the less well-developed areas of the globe that democracy brings social justice, physical well-being, and spiritual freedom to mankind. Yet, freedom as we know it is not stirring the minds and the hearts of men and women in the less fortunate areas. The tragic realities of the situation are that we have allowed ourselves to be maneuvered into a position where we are associated with the defense of oppressors rather than with the liberation of the oppressed. Freedom and free institutions are on the defensive. One example is the apparent low morale of the South Korean soldier who evidently feels he has little for which to fight. At the same time we Americans are disturbed to note that North Korean soldiers appear to be fighting with fanatical zeal. One naturally asks the reason for these conditions. Have we not been in Korea as long as the Russians? Have we not had as good a chance to teach democracy to the Koreans as the Russians have had to disseminate Marxism? What explains the appeal of Communism in such areas as Korea and China? Is there some inherent weakness in our philosophy of freedom which handicaps us in furthering its acceptance?

The writer believes that democracy is infinitely stronger than Communism from the standpoints of both theory and practice. He holds that the free nations are losing the peace primarily because of strategic weaknesses in the areas of education and community life. They have failed to make an accurate and realistic appraisal of the important problems of the postwar world. In America most of our international actions have been taken on the assumption that our major world problem is Communism. Accordingly, we have based most of our foreign policy on its containment. The truth of the matter is that Communism is not our fundamental problem. The really fundamental world problem is the alleviation of human suffering, want, and oppression. We are morally right in desiring to contain Communism, but we shall certainly not finally defeat Communism unless we first conquer human suffering, want, and oppression.

We Americans are prone to believe that if only we can destroy the power of Communism we shall have attained the purpose of our own survival and the success of our way of life. Therefore we attack Communists at home and abroad through witchhunting and spend huge sums for the economic support of free nations and for the military support of our own and friendly armies. Since the advent of the Korean crisis, we have more and more resigned ourselves to the idea that a military solution must be found for the problem. Although we have declared ourselves against aggression, we do not deny the possibility that we shall find it necessary to fight a series of police actions in various parts of the world. It may be well that such military ventures are morally and ethically inevitable for us. But we shall make a tragic error if we assume that the future of free institutions in our country and in the world can be

—*Pach Bros.*

Ernest O. Melby

FEW men have had as varied experience in education on all levels as Dr. Ernest O. Melby, dean of the School of Education of New York University and guest editor this year of *SRL*'s education issue. In the twenty-seven years since he was graduated from St. Olaf College in Minnesota, Dr. Melby has been a high-school teacher and principal in several small Minnesota towns, a professor and dean of schools of education (Northwestern University, New York University), and president and chancellor of state universities (Montana State University and University of Montana). While chancellor at the University of Montana, Dr. Melby conceived a plan for "the Montana study" — a study "to improve the quality of living in the State of Montana." The story of how a number of small Montana towns used his scheme to arrest their disintegrating community life has been told in "Small Town Renaissance," by Richard Waverly Poston, published by Harper (reviewed in *SRL* July 8, 1950). During 1937-40 Dr. Melby served as secretary of the American Council on Education and in 1947-48 as president of the John Dewey Society. He is serving as chairman of the board of consultants to the Connecticut Fact-Finding Commission on Education (see page 22). He is the author of half a dozen books.

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established by military victories alone.

It is important to remember that the Korean action is but a single battle, so to speak, in a long and bitter conflict of ideas. It is a war fought for the minds and the hearts of men. Communism and other forms of totalitarianism are ideas. Ideas cannot be destroyed by guns. Democracy and freedom are also ideas, and they in particular cannot be made secure by military victories alone.

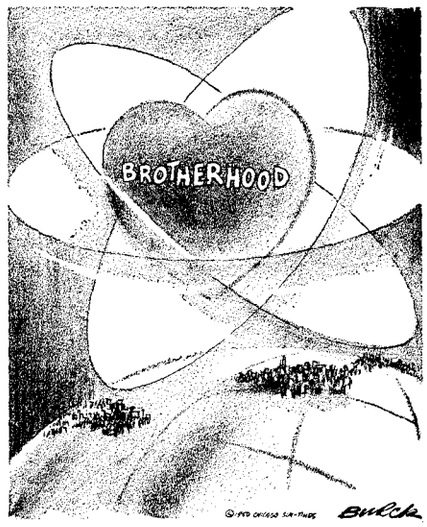
One can visualize the error of complete dependence on military measures by asking oneself the following questions: Suppose today we had just concluded a successful war against any and all nations that oppose us and that every foot of land on the globe were controlled by American soldiers or the soldiers of friendly nations. How safe would freedom be in such a world? Is it conceivable that the Western nations, even if they maintained their unity of purpose, could induce the rest of the world to accept the Western conception of democracy if the great masses of people did not desire it? Assuming that we possessed this police power, what chance would we have of forcing Western democracy upon unwilling hundreds of millions in China, in India, in Africa, or in Russia? A partial answer can be found in our efforts to democratize occupied territories since the war. Even under fairly favorable circumstances we have not been too successful in Germany, Italy, and Japan. What reason is there to suppose we would do better with the Russians or the Chinese?

Another reason we are losing the peace is that we have made the tragic mistake of allowing our enemies to seize the initiative and thereby place freedom and democracy on the defensive. Today, in retrospect, it seems almost unbelievable that we Americans, with our long tradition of freedom and respect for individual human beings, should have allowed ourselves to be maneuvered into so defensive a position. In spite of a long history of liberal achievements, we have become known around the globe as a highly materialistic nation. Though we have a wonderfully rich religious and political tradition, we have permitted ourselves to be thought of as imperialists and materialists. The situation has been succinctly stated by Charles Malik, Minister of Lebanon to the United States: "To the superficial observer who is unable to penetrate to the core of love and truth which is still at the heart of the West, there is little to choose between the soulless materialism of the West and the militant materialism of the East."

If freedom is to live, we must now seize the initiative. We have *the* truly revolutionary culture. Respect for individual human beings is deeply rooted in our Judaic-Christian religious tradition. We are evolving patterns for a society that will be able truly to repair itself. Our amazingly productive economic plant is potentially capable of bringing comfort and well-being to the masses of our people. On this front our successes have been miraculous. We have made failures, too, and we must not gloss them over or cease in our efforts to make freedom meaningful to our minority groups and to every underprivileged person. What should be remembered, however, is that the story of America is a great epic. American civilization will, I am sure, go down in history as one of the great civilizations of all times. With all its trial and error, with all of the disappointments and failures, American life is still a magnificent story. This picture of our way of life must be brought to the hundreds of millions around the globe—not in words alone but through action and inspiring leadership.

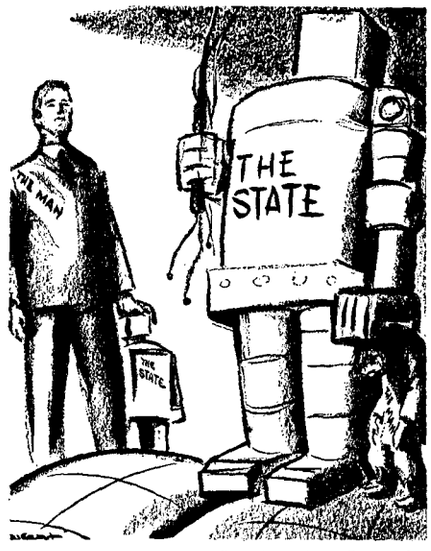
—*Scott Long in the* Minneapolis Morning Tribune.

"Guns Are Not Enough."



—*Burck in the* Chicago Sun-Times.

"More Powerful Than the H-Bomb."



—*From* The San Francisco Chronicle.

"The Man or the State, Which?"

IT is a tragic fact that we have largely failed to make freedom a vital force in the life of the typical American community. Thus our failure successfully to propagandize our cause throughout the world is in reality due to a failure to vitalize our democratic processes at the grass roots and to make our own philosophy a real dynamic in our own lives. In other words, we are ineffective in furthering democracy abroad because we are relatively indifferent and inactive about it at home.

Only a dynamic and resurgent democracy here in America can commend our way of life to the depressed hundreds of millions who are trying to make up their minds between the ideological offerings of the East and the West. But we cannot have a dynamic and resurgent freedom in America without far greater vitality in the life of our local communities. The growth of our great cities and urban areas has weakened the ties of men and women to one another, ties that were strong in the smaller rural and village communities. In the present century we have allowed power to become unduly concentrated in big business, big labor, and big government. More and more we have come to depend upon these three "bigs" for that which we used to do ourselves as individuals or as groups locally in the various communities. Our initiative has been weakened, our imagination has been dulled, and our willingness to take risks has been replaced by an unthinking quest for security. If this trend continues, we shall

(*Continued on page* 47)

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New Colleges for a New America

DWAYNE ORTON

THE COMMUNITY college has made the front page! When the report of the President's Commission on Education was released, *The New York Times* ran a top center headline on page one: "Free Two-Year Colleges Proposed in Communities."

On the same day that national attention was focused on this new educational institution, the New York State Commission on the Need for a State University submitted its recommendation for a statewide system of community colleges rather than a huge central campus. Educational planners in Illinois have called for ninety community colleges. Texas and California recently raised their already generous state subsidies for the thriving group that are serving community needs untouched by centralized, public, or exclusive private higher education. The University of California now urges students to take their first two years' work in the community colleges. Its most spectacular development has taken place in California where eighty community colleges enrolled 162,059 students in 1948-49.

Although old-line colleges and universities, fearful of competition for students, threw up barriers against these institutions and often looked down on them, students flocked to their doors. In 1918, 4,504 students were enrolled in forty-six junior colleges—now more realistically referred to as "community colleges" and "city colleges." In 1940, 196,170 were studying in 575 of these institutions. The 45 per cent that were publicly controlled enrolled seventy-one per cent of the students. In 1948-49, 465,815 were registered in 648 community colleges.

This significant educational movement has arisen in response to social needs. It will become the American folk school, the people's college of the greater democracy we are building. Of it, former President Wilbur of Stanford said: "We can look upon the junior-college movement which is now spreading throughout the United States as the most significant occurrence in American education in the present century." The establishment of Federal aid for vocational education, the increase in high-school enrollment, the partnership of government, industry, and higher education in research, the rediscovery and application of individual differences in progressive education, and the introduction of democracy into school administration are outstanding among the educational advances of the past fifty years. But the community college is more indigenous to America and more fundamental to the American way of life than any of these movements.

In proposing Federal influence to establish community colleges, the President's Commission of eminent educators and laymen acknowledged the achievement and future promise of an institution that began in Fresno, California, and Joliet, Illinois, thirty-four years ago. The term "junior college" was applied to this institution for three decades because its original purpose was to provide two years of public college education for youths in their home communities. From that restricted start many of these public institutions are becoming the educational centers for the varied educational and training needs of all the people—youths and adults—of the communities they serve. The community college is providing programs and leadership for the practical application of T. J. Watson's observation that "there is no saturation point in education."

No conventional academic definition fits the community college. We must tear down the time-honored fences of yearly gradations, semester-length terms, divisions into primary, secondary, and higher education, accrediting straight jackets, and other restrictive forces of education to understand the place and work of this institution. The community college is concerned with meeting human needs for educational services wherever they are found; at whatever age and status of previous education. The anatomy of secondary and higher education has been made up of formal divisions of knowledge kept inviolable by the influence of German specialization and entrenched vested interests of academic departments. The community college attempts to apply knowledge to the service of the whole person in the complex social setting of modern life. It recognizes the fact that the person cannot be divided into a biological man, an economic man, a vocational man, or a civic man. Rather than focusing the student on knowledge in its depersonalized or cloistered state—a proper function of specialized or professional training—the community college focuses the searchlight of knowledge on the student.

In reality the community college is not confined to the two-year "ex-junior college" classification although most such institutions are of this parentage. Actually, it is an attitude and a movement which may and does permeate many fine municipal universities that were never conceived as junior colleges. The University of Houston and Los Angeles and San Francisco City Colleges are fine examples of community-minded institutions that emerged from junior colleges in large cities. The College of the City of New York, many of the land-grant college schools of agriculture, and schools of home economics, and the metropolitan and extension colleges in such universities as University of Southern California, University of Wisconsin, Syracuse University, and many others are examples of higher institutions identified with the infinite variety of educational needs in the complex American community.

THE community-minded college is not content to have its students study the city or region as detached observers of theory in action or even as "cases." They conceive of their students as participants in the community. A project for learning must be a practical activity in action as well as a systematic study. For example, in the community college a project to survey traffic is not an academic exercise; it is a clinical problem worked out by students for actual use by the city government. The principle of learning by doing is carried beyond the progressive classroom of the elementary school into the citizenship education of the adult. The practice of internship in medical education, the cooperative education program in engineering education, and the practical shop or store project in vocational education are all given far wider application to all types of education and training in the community college.

Whereas it has been traditional to think of a college program being unified through a finely balanced curriculum and scheduled sequences of courses, the community college achieves its integrity through its ability to apply the disciplines of scholarship and the knowledge of the ages in an educa-

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"It says if I weigh over 170 to send a penny post card for college scholarship lists."

tional pattern dictated by the immediate as well as the long-term needs of the community.

LET us not fall into the error of regarding these positions as contradictory or at odds with each other. American education has suffered too long from the false dichotomy between vocational and general education. As the movement for the community college has grown, some universities and arts colleges have opposed it on grounds that it was wholesaling education in diluted form and watering the stock of higher education. Experience has shown that the community college serves citizens who would never be touched by "higher" institutions.

In this way the level of general education and the quality of occupational skills are being raised for hundreds of thousands of Americans. In addition, many a youth who would not for economic or scholastic reasons "go on to college" from high school "finds himself" in the community college and later takes full advantage of the university.

Although this lusty youth among educational organizations cannot be contained within traditional school lines, it has developed in response to definite social needs.

One trend with far-reaching implications for education in the community is the shifting occupational pattern that is constantly producing a demand for a more highly trained and differently skilled worker. The introduction of automatic machinery and work simplification led us to think that the premium on craftsmen had gone. But a more mature view of this problem indicates that modern productive processes require operators equal to and more highly trained than their craftsman predecessors. The emphasis once placed on the manipulative skills is now replaced by a higher range of mental abilities. Although it is not our purpose to present a detailed analysis of occupational shifts, the evidence from exhaustive studies calls for more attention to the psychological skills such as resourcefulness, cooperativeness, adjustability, responsibility, and reliability. Fully effective workers today must know how to do not only one thing but many things, and have the flexibility to change from one job to another, and above all they must be able to get along with people. Factory managers and personnel administrators unanimously testify that more severances occur for want of personal psychological skills than for want of technical ability. This area is the peculiar responsibility of the more mature levels of the community college.

This requirement is further complicated by the rapid obsolescence of skills taking place at all times. Men must be retrained continuously. New devices and processes make ancient practice unwanted. The community college provides the material place for this training in the locale of home and workshop. Wherever institutions with the spirit and interest of this educational service are located, the people and the economic institutions are deriving great benefit. Through college-community occupational committees, the trends of the businesses, the facilities of the college, and the needs of the people are coordinated.

The occupational interests of the community college are finding great usefulness in the area of the semi-professions—between the higher level of the professions and the specific area of the skilled trades. Here the premium is on technical understanding and human relations skills. The carpenter on the job should be able to perform the skills of his trade. The contractor should be able to procure materials and conduct the business of building, but in between these extremes is the foreman or manager of construction, who must be able to interpret plans, organize the flow and sequence of work, integrate the application of the trades, and keep the human labor applied efficiently. These intermediate areas have increased greatly with the growth of technical devices and with the higher proportion of service occupations. The rise in the standard of living has produced an ever-enlarging field of service occupations which cater to the convenience, travel, health, entertainment, social welfare, and culture of the American people. It is the task of the community college to supply educational resources adequate to this higher status and differently skilled occupational pattern.

FURTHERMORE, the newly recognized interdependence of economic health and good human relations in business places a high premium on the worker's understanding the social and economic values of his occupation. No longer can a man's eight-hour shift be considered a life apart from the social complex of the local community—even of the world community. The citizen does not "go to work." He is "the citizen at work." The individual in industry today has social responsi-

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bilities about which his grandfather craftsman never dreamed. His human relations in the board room, in the shop, in the trade association, in the union, or in the home are felt around the world.

The continuing needs for vocational education and re-education for any of the people any time is a challenge to the community college that it is designed to meet. Here is an educational institution that has come down from Mt. Olympus to the marketplace bringing the wisdom of scholarship and practical experience to the felt needs of the local community.

Among the many noticeable trends in American life is the ground swell of interest in adult and continuing general education. Education is no longer thought of as a juvenile activity. Self-improvement at any age is a major desire of the American people. Night schools are overflowing. Correspondence education is booming. Industries are sponsoring general education in addition to technical training. Social institutions, settlement houses, recreation clubs, professional societies, trade associations, labor unions, lodges are engaging in organized adult education. The public-forum movement and war-training activities introduced people to the satisfaction to be found in self-improvement. This interest is at once an opportunity for the demagogue and a challenge to the community college.

Of particular importance now is the emphasis on community planning, which is spreading through American communities. Planning is argued from barber shop to board room. Hundreds of villages, towns, cities, counties, and regions have well-organized and representative groups of citizens serving as planning bodies for better community living. The catch-as-catch-can growth and decay of the American city is being brought under purposeful control through democratic planning and action.

A distinctive quality of the current planning movement is that it has now become the interest of lay citizens whereas it was once restricted to the professional concerns of planners, professors, and politicians. Herein lies a great challenge to organized education that will take two forms. First, wherever the public community college has been organized, the tendency is for adult education to become one of its functions. Fine programs of adult education are in effect. But we have only begun to scratch the surface of this field which is not served by traditional curricula. Most adults are not interested in purely academic studies, although some are working for degrees. Many want semi-professional

(*Continued on page 29*)

Education. *To mark the start of another school year* SRL *this week reviews fifteen books on education, a representative cross-section of those published during the last twelvemonth. Nearly half deal with a single problem—the purpose of education and the proper means of accomplishing it. They make abundantly clear the confusion and diversity of opinion on this fundamental question that exists among educators and layman alike. Two excellent new books, Mary and Lawrence K. Frank's "How to Help Your Child in School" and Lucy Sprague Mitchell's "Our Children and Our Schools" (the latter to be reviewed in an early issue) attempt to span the gulf between parents and the teachers of their young offspring. Three other new books provide interesting case studies of the liberal-arts college, while Lynn White, Jr.'s "Educating Our Daughters" is a provocative inquiry into higher education for women (reviewed below).*

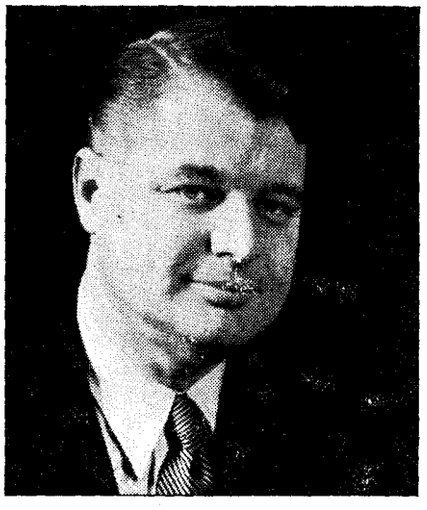
Female Curricula Scrutinized

EDUCATING OUR DAUGHTERS. By Lynn White, Jr. New York: Harper & Bros. 166 pp. $2.50.

By Mildred McAfee Horton

LYNN WHITE, JR., is a distinguished college president. He reads more than he writes. This readable little book shows that he knows his way around such various fields as the classical renaissance, Oriental history, literature, religions and philosophy, the history of education, Christian theology, Japanese flower-arrangement, and USA population trends.

The President of Mills College is naturally concerned especially with the education of women. Nobody could have written more engagingly about what he calls "America's deepest spiritual malady": "lack of respect among its women both for themselves as persons and for themselves as a group." This alleged malady Dr. White views with regret. He wants women to regard themselves and to be regarded as the full equals of men—equal but different. Citing history, anatomy, psychology, common sense, all kinds of evidence, he concludes that racial differences may and doubtless will pass. Sex differences we have with us always, although "many women are more like most men than like most women, and vice versa."



Lynn White, Jr.: "Our education has been designed for the Occidental male aristocrat."

Because of sex differences it is important, President White thinks, for education to recognize that there are other than masculine values. In penetrating and amusing style (which some feminists will find irritating, too) he details changes in emphasis and additions to the present "masculine curriculum" which must be made if education is to prepare women adequately for their future. He summarizes one section of his argument by saying: "These then are the fields of greater interest to women than to men—the studies dealing with the institution of the family and all that contributes to its well-being through food, beauty and warmth, shelter and security—which will be developed to supplement the traditional curriculum in proportion as women lose their sense of inferiority in the realm of higher education."

This reviewer picks no quarrel with Dr. White when he analyzes the fallacies in American higher education and urges the loosening of the shackles of monasticism, aristocratic suspicion of the manual arts, and ignorance of "three vast and overlapping segments of mankind: (1) the Orient, (2) the nine-tenths of humanity which until recently were socially submerged, and (3) women." It is challenging to be reminded that "our education has been designed for the

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Occidental male aristocrat. The geographic, democratic, and feminist revolutions, which have remade the world in which we live, have scarcely begun to affect our formal preparation to live in that world." His chapter on "Education for Catastrophe" is an exciting contribution to the growing library on religion in education. It abounds in insights that secularists would do well to ponder together with religionists unsure of the faith that is in them.

The author makes practical and profitable suggestions about part-time jobs for women, adult education opportunities for them, the importance of utilizing maturity, how to choose a college, how to make coeducational colleges really "co."

The basic difference of opinion between the masculine writer and this feminine reader confirms his thesis that "Men launch into 'big' generalized topics. . . . Women . . . quickly get down to cases." For example, from his generalized viewpoint, President White says that "it is clear that the leaders of women's higher education on the Northeast seaboard thought that they were doing their full duty in making women's colleges as much like men's colleges as possible." From my feminine, personal viewpoint, I'd like to know what leaders he means. Maybe he refers to pioneers of the Seventies but I'd like to "get down to cases," for no leaders of whom I know are now thinking in those terms.

He wants colleges, especially women's colleges, to establish a "truly feminine higher education" on the principle that women in general have different aptitudes and interests from those of men. But, says any woman —and what man could dispute it?—, education is always the education of an individual. I should therefore prefer to advocate "truly human education" (including any interests and values Dr. White wants to label masculine or feminine) and I should like to see that well-rounded education available to both men and women. It is no more fair to thrust a man or a woman into a sex-category of interest because a majority of his or her sex seemingly belongs there than it is to deprive any minority of its right to be different.

This book is well worth reading. I recommend it especially for the parents of sons. Parents of daughters are already exposed to situations "in which it is taken for granted women are as worthy of respect as men and that the things they tend to do best are as significant and honorable as the things men tend to do best."

Mildred McAfee Horton is the former president of Wellesley College.

Two Shakers of Yankee Salt

THE THEORY OF EDUCATION IN THE UNITED STATES. By Albert J. Nock. Chicago: Henry Regnery Co. 153 *pp.* $2.25.

AND MADLY TEACH. By Mortimer Smith. Chicago: Henry Regnery Co. 107 *pp.* $2.

By George N. Shuster

SOME months ago Chancellor Hutchins issued a retrospective report on twenty years of educational nonconformism at the University of Chicago. These two books flank that report like impudent and tobacco-chewing cherubs. The Nock essays were first published in 1932, and got a few scattered salvos of applause from men like Abraham Flexner. Mr. Smith, who writes almost equally well, professes to have had his eyes opened by an experience as a member of a Connecticut board of education. Here, then, are two shakers of Yankee salt, no doubt to be taken with a grain of the same substance; but they will season your conversation about the greatest of American enterprises.

About the turn of the century, the country's teachers rather suddenly grew tired of what up to that time had been their trade. From out of the profession came voices which, like John Dewey's, proclaimed that making better mousetraps brought people to one's doors, but that schools just weren't teaching about mousetraps. Was it not true that most of their energy was expended on drilling weary youth in Latin, Greek, and grammar? And it was fairly easy to see that although the world was full of a number of things, these subjects were not among the most entrancing and immediately useful of these things. When they grew up, Americans were obviously not likely to converse in the language of Demosthenes, but they might find his advice about pebbles and mirrors useful in training for speeches to Kiwanis brethren. They were going to sew, use test tubes, take

care of babies, keep books, and raise tomatoes in the back yard. Therefore, said the teacher, I must prove myself useful by training youngsters to prepare themselves accordingly.

Out the window, to Mr. Nock's infinite disgust, went what he called the "Great Tradition." By this he meant the wisdom and verbal style of antiquity. Essentially — though Nock did not make the point—the "Tradition" was the literary culture which became diffusible after the invention of the movable type. Of course that invention led to the perpetuation of vernacular literatures, but it also made it possible to multiply the number of classic texts. Many, very many human beings never grew adept at reading these texts or, indeed, anything. Nock called them "ineducable" and had a lot of fun showing what asses they made of themselves when they tried. But although the pedagogues who crossed lances with him often fell back on philosophies from which recognizable first principles had been banished, they were dead right in assuming that their job was precisely to minister to the millions of Nock's ineducable people. They thought (a) if they could make pupils believe that class room chores were preludes to fatter pay checks, and (b) if they could make the school as much as possible like what youngsters dreamed of doing when they grew up, the look of relatively suppressed agony would give way to glee.

Vocationalism and teacher training soon won every race they entered. It now became necessary not only to instruct in how to instruct, but to devise a distinct art of teaching every one of the multitudinous subjects added to the curriculum. There was some real danger lest in the end the conclusion would be that the less you knew about something or other the more you would have to learn about teaching it. And so the science of pedagogy came up with compensatory organ recitals in a more or less hortatory and prophetic key. Even if it were true, this science averred, that our schools are cluttered up with more subjects than there are grains in a pound of coffee, the fact remains that their primary purpose is to teach "democracy," self-expression, creative imagination, and good citizenship. And if one still doubted, the clincher was faith in the "equality of educational opportunity."

I think Mr. Smith's book does a better job on the recitals than it does on the course of study or the pedagogy. It is after all fairly easy to show that being a good citizen is a tough

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assignment. In the first place, what is called for is some insight into the meaning of the word "good." In the second place, there is need of a desire to go out and work for this "good," at whatever cost. If—sandwiched in between hours devoted to needlework, horse currying, and current events—the American pupil has time to devote to these queries, he will be puzzled in the end to find (as Mr. Smith found) that the principal answer expounded seems to be that if salaries are raised, playgrounds expanded, and sanitary facilities improved, "citizenship" will have got a mighty shot in the arm.

These criticisms are well founded and exciting. But it seems to me that both Nock and Smith often box with one arm down. In the introduction which Nock's son writes to this edition of his father's book, it is correctly pointed out that science can be a rigorous and revealing taskmaster. I should like to voice the belief that a measure of vocationalism is also a most valuable ingredient of education. For it alone can, in my opinion, demonstrate to youth that there is a vital relationship between what he can learn and what he can do. St. Paul was a weaver, but he was also a great theologian and a first-rate writer. The trouble is not that we have some regard for practical callings, but that in our schools this regard is on the one hand wholly isolated and on the other hand shot through with dilettantism. Our teachers have not gone out and worked at the vocations they teach. They have not found out how one can practice them and still be an open-minded, well-informed, cautious, and hard-headed citizen. That is why there are so many misfits in our society. That is also why the spokesmen for our collectivity can utter so much drivel with impunity. In the end, Mr. Smith is troubled by a vision of statism in control of us all. But the real reason why this nightmare besets so many of us at times is not that there are too many professors of pedagogy. It is rather that too many Americans have entertained a naive faith that when schooling stops so does thought. They have attributed to education magic powers that it does not possess. Bernard Iddings Bell, in a foreword to Mr. Smith's book, makes the point by saying that "the tragic thing about American education" is that "the schools and colleges make out of youngsters precisely what their parents wish them to become." And so one can only hope that many parents will read both these little books.

George N. Shuster is on leave from the presidency of Hunter College to serve as U. S. High Commissioner for Bavaria.

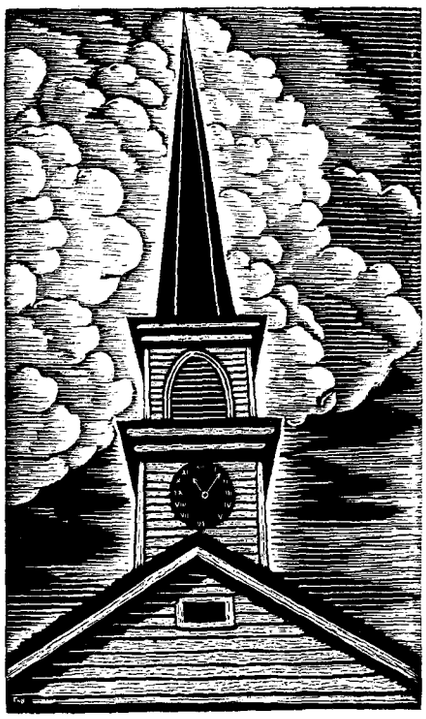
Dickinson, Hiram & Illinois Wesleyan

BULWARK OF LIBERTY: Early Years at Dickinson College. The Boyd Lee Spahr Lectures in Americana, Vol. 1. New York: Fleming H. Revell Co. 174 *pp.* $3.50.

PRELUDE TO THE FUTURE: The First Hundred Years of Hiram College. By Mary Bosworth Treudley. New York: Association Press. 288 *pp.* $2.50.

THE ILLINOIS WESLEYAN STORY, 1850-1950. By Elmo Scott Watson. Bloomington, Ill.: Illinois Western University Press. 276 *pp.* $4.

By E. Wilson Lyon



THE privately endowed liberal-arts colleges are among the best illustrations of the American character. Founded by churches to serve particular denominations and localities, the older colleges share the experiences of frontier origins, democratic ideals, and Christian education.

These qualities are revealed in the history of Dickinson in Pennsylvania, Hiram in Ohio, and Illinois Wesleyan in Central Illinois. The reading of their history should strengthen faint hearts who fear today for the future of the privately endowed colleges. The heroic financial struggles of their early days before a public not yet won to the values of college education afford much encouragement for the ability of such colleges to find in each generation the material resources they require.

Dickinson was the first institution of collegiate grade founded after the Revolution beyond the seaboard and on the new western frontier. Chartered in 1783 largely through the efforts of Benjamin Rush, the distinguished Philadelphia physician, and led by a scholarly president, it achieved at once an unusual intellectual quality. Founded in such an eventful period in the history of the Republic, its early years reflected the battle for the ratification of the Constitution, the Whiskey Rebellion, the effect of the French Revolution in the United States, and the contest over Jeffersonian democracy. The lectures in this volume, therefore, have interest to the American historian beyond Dickinson's immediate story.

The volume takes its title from the college motto, "Religion and learning the bulwark of liberty." Lyman H. Butterfield discusses Benjamin Rush and the beginnings of the college; Boyd Lee Spahr writes on Charles Nisbet, the first president; Joseph B. Smith describes early days at the college, and James W. Phillips discusses the sources of the original library. Of widest interest are the essays on two famous alumni: "The Education of Roger B. Taney," by Carl B. Swisher, and "James Buchanan: Lessons in Leadership in Trying Times," by Roy F. Nichols.

But it is not only from the distant past that this book gives assurance for the future. Boyd Lee Spahr is one of that significant group of Americans who as college trustees have devoted their time and substance to the service of higher education. In recognition of his devotion to Dickinson and his scholarly interest in her history, the college has established the Boyd Lee Spahr Lectures in Americana. This first volume of the lectures is published on the fiftieth anniversary of Dr. Spahr's graduation from Dickinson and in gratitude for his forty years as a trustee and his twenty years as president of the board.

Hiram College was established in northeastern Ohio in 1850 as the Western Reserve Eclectic Institute and did not receive its present name until seventeen years later. Founded by the Disciples Church, its early history was that of the denomination and the community, and its church connection has always remained an intimate one. In contrast to Dickinson, it was not founded by distinguished men from beyond the region, but was a product of local frontier forces.

Professor Treudley has told well the story of Hiram's first century. From her family background and a brief

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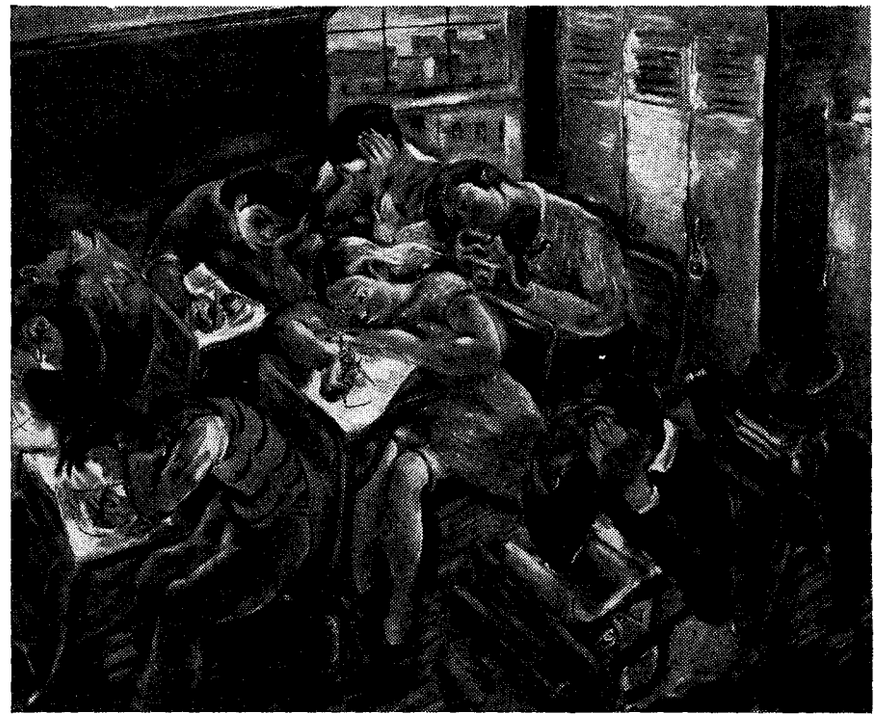
period of teaching at the college she has a personal understanding of the spirit and devotion that animated the men and women who gave their lives in service to Hiram. Their sacrifices and their ability to create almost by themselves a college in rural Ohio make an inspiring story. Out of this environment came James A. Garfield, a graduate and later principal of the Eclectic Institute. In recent years the college has attracted wide attention for its intensive study plan, inaugurated in the 1930's. Looking back on Hiram's first century, one can agree with Professor Treudley's estimate of Hiram's founders as of other Americans of their day: "Their simple lives take on significance and meaning because they saw themselves not as pawns moved by the hand of fate or a dictator, but as small pieces set by their own determination in a magnificent design."

This was also the philosophy of the twelve Methodist ministers and eighteen laymen who gathered on September 23, 1850, in the church in Bloomington, in central Illinois, to establish a college which they christened Illinois Wesleyan University. In experience and education the founders of Wesleyan seem to have been slightly more conversant with the wider world than were the fathers of Hiram. Their financial path, however, was a more stormy one for several years.

The permanent road was found in 1856 when the trustees sought and secured the control and support of the Peoria and Illinois Annual Conferences of the Methodist Church. However, this transfer of authority, effected in the autumn of 1856, did not at once guarantee the security of the university. One of its obligations fell due and, as the press reported, "the Eastern parties who furnished the money had accordingly advertised the University to be sold on January 1, 1881, at 10 o'clock from the south door of the court house 'to the highest bidder for cash in hand'." Saved in this crisis, Illinois Wesleyan seemed secure until the Great Depression of the 1930's when, in common with many Middle Western institutions, it faced one of the greatest crises in its history. Its present situation stands in happy contrast to that tragic period.

In their regions these three colleges have been indeed "bulwarks of liberty," training for the new democracy in which they were founded. The reading of their struggles and accomplishments is reassuring for their own and the nation's future.

E. Wilson Lyon is president of Pomona College in California. He was formerly professor of history at Colgate University.



—*Courtesy Midtown Galleries.*

"Regents," by Doris Rosenthal.

What Is Wrong, Why & What to Do

ENDS AND MEANS IN EDUCATION: A Midcentury Appraisal. By Theodore Brameld. New York: Harper & Bros. 244 pp. $3.

GOALS FOR AMERICAN EDUCATION: Ninth Symposium of the Conference on Science, Philosophy, and Religion. Edited by Lyman Bryson, Louis Finkelstein, and R. M. MacIver. New York: Harper & Bros. 555 pp. $5.

By Lewis Paul Todd

"IN THESE parlous times," Howard Mumford Jones commented in 1948, "it seems to me not only proper but necessary for anybody with an idea making, as he hopes, for peace, to come forward with it and to defend it if he can." Many of the contributors to "Goals for American Education" and the author of "Ends and Means in Education" have apparently written in the spirit of this proposition. Indeed, during recent years nothing has been more characteristic of American education at all levels than the search, at times almost frantic, for ends and means adequate to meet the crisis confronting civilization. If the reader of these two volumes is bewildered, and perhaps alarmed, at the lack of agreement among scholars as to both goals and processes, he will at least be impressed with the ardor, at times evangelical, of the search.

"Ends and Means in Education" is a refreshingly descriptive title for Brameld's book, which gives a clear and forceful, if necessarily brief, summary of the major educational philosophies and programs now in effect. But the book is much more than a restatement of other educator's ideas and practices. With a frankness characteristic of the entire volume, Brameld presents his thesis on the first page of the preface: "The central theme is that education can and should dedicate itself centrally to the task of reconstructing a culture which, left unreconstructed, will almost certainly collapse of its own frustrations."

Once this thesis is accepted, two questions must be answered: What kind of social order do we want? How can the schools help to create it?

Brameld believes that "self-realization in all its components can be demonstrated to be the supreme value embracing our goal-seeking interests." By "our" he means "man's"—all men everywhere. It follows that the kind of world men want, whether they are aware of the fact or not, is one in which each individual (whatever his color, creed, or nationality) is free to achieve the fullest possible measure of self-realization. Brameld has in mind, therefore, the reconstruction of the social order not merely in America, but everywhere.

The author knows that he is on dangerous ground. To give, as he

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does, a tentative blueprint for the future is to invite coercive methods on the grounds that ends justify means. Brameld vigorously rejects this principle. The democracy that he would work for can be achieved only "by the free flow of communication, and by uncoerced social consensus." The people themselves will draw up their own blueprints. Meanwhile, education must help the people to define their wants and to realize them.

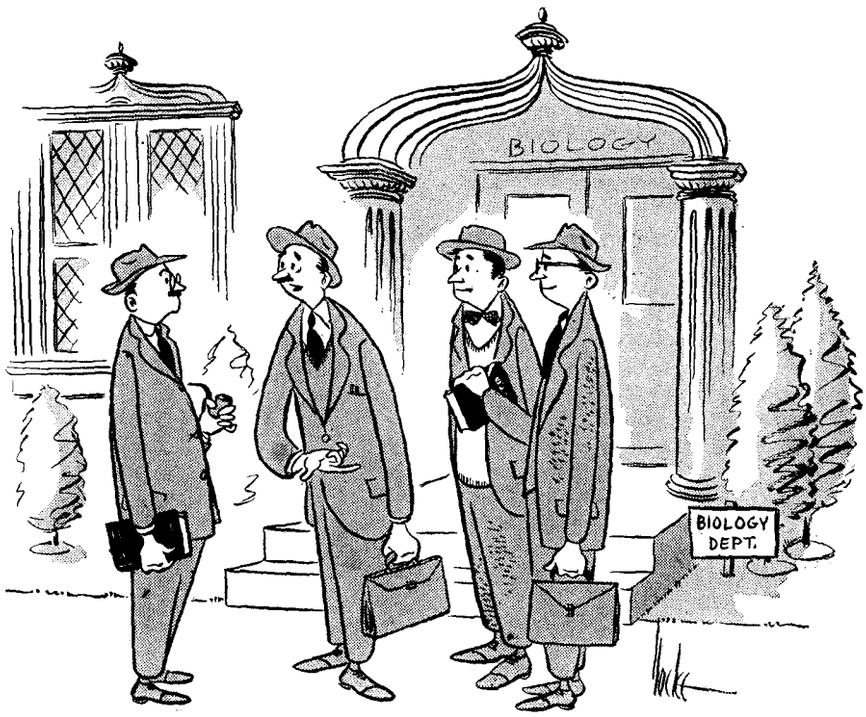
"Ends and Means in Education" is a courageous outline of the "reconstructionist" philosophy of education. It leaves many questions unanswered, as the author admits. (He promises a more systematic treatment in a book now in press.) Brameld's proposals will certainly provoke debate, and if, in the course of that debate, values are clarified the book will have served its purpose.

"Goals For American Education" is a much more difficult volume to review. The nineteen papers included in it were prepared by as many distinguished scholars for a four-day "Conference on Science, Philosophy, and Religion in Their Relation to the Democratic Way of Life." This conference, the ninth in a series inaugurated in 1940, was held at Columbia University in 1948. In its invitation the program committee asked each of the authors to consider what, in the light of "his own background and experience," should be the goals for higher education. The resulting papers, prepared at different times and different places by men with differing interests, furnish, when read as a whole, a revealing commentary on the rise, prevailing confusion, and current proposals for reform of American education in general and of higher education in particular.

All of the papers deal with fundamental issues of education and society. The authors agree that the crisis in which we find ourselves forces us into an immediate and drastic revision of our ideas and institutions. They condemn the disintegrating impact of overspecialization upon our culture and our schools, and they seek those goals and methods that will enable us to achieve a substantial measure of intellectual and moral unity. A number of the contributors challenge higher education to broaden its conception of civilization and to build a new and more truly liberal program by devoting attention to Russia and the Orient.

It is when they turn from an analysis of what is wrong to the formulation of what should be and how the desirable can be secured that the authors part company. Readers will be disappointed at the failure of the conference to reach greater agreement as to ends and means, but they will put down the volume with a clearer understanding of the great issues now confronting men everywhere and with a deeper sympathy for the educator.

Lewis Paul Todd is editor of Social Education, *the journal of the National Council for the Social Studies.*



"This is Professor Jenkins, our new man in the Romance Language Department. He is not nor ever has been a member of the Communist Party. And our new Professor Sims. He is not nor ever has been a member of the Communist Party. Dr. Jasper, here, is head of botany research. He is not nor ever has been a member . . ."

When "I" Meets "You"

EDUCATION LIMITED. By Gustav E. Mueller. Norman: University of Oklahoma Press. 141 *pp.* $2.75.

By Ordway Tead

SO NUMEROUS and so varied are the books on education these days that it is prudent to get a new volume categorized before investing too generously in its reading. The present volume almost defies placement in a conventional niche. It is not solely criticism, nor new methods, nor vision, nor program. It is "systematic" in no sense, but rather a personal expression of a philosophy teacher's mature reflections on higher education —reflections that have had the benefit of a European education and of university teaching experience both abroad and here.

The word "limited" in the title suggests, as one might anticipate, that the author is under no illusions about the college and graduate education he has found being practised in this country. His criticism is for the most part astute, good natured, and mellow as only an old world scholar can be in the handling of this theme; it lacks much of the nostalgia that we have come to expect from European critics of our colleges. Indeed, all too briefly at the end he reminds himself and the reader of the kind of idealism—if not of practice—that he has seen pulsing in the sprawling efforts of the great American state universities where he has taught. He cautiously concludes in his final paragraph that "the experimental and democratic university is tackling a most important social problem which the humanistic university failed to recognize in time." But he is content to leave our educational future there. His epigrammatic insights, however, shine like gems in each chapter.

The most luminous gems, to my taste, have to do with the desirable relation of teacher and student—a relationship which in American colleges has tended to degenerate into a status that is impersonal where it is not completely perfunctory.

Professor Mueller reminds us—and the reminder is greatly needed—that "in education the good will can be actualized only by the educator and pupil *together.*" Again, education "is always the individual teacher . . . and the individual pupil . . . who meet in active and mutually limiting participation. . . . Education begins when 'I' meet 'You.'" The phrase "limiting participation" connotes a fact which in this country we tend to fob off,

(*Continued on page* 36)

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Fiction. *Most of the news is sad this week. The most eagerly awaited novel of the past decade, Ernest Hemingway's first since "For Whom the Bell Tolls," is a grave disappointment. "Across the River and Into the Trees" suggests, Maxwell Geismar writes in his review below, that not only has the Old Master slipped, but the prospect for his future work is bleak. . . . Rarely does a first novel stir up as much pre-publication interest as William Goyen's "The House of Breath." A plotless phantasmagoria with homosexual undertones, it is rife with real talent that has not yet found itself. . . . A. J. Cronin's "The Spanish Gardener" is a slight, moralizing tale, not quite up to his best work. . . . But Victor Serge's "Case of Comrade Tulayev" is a well written, entertaining novel by a Russian revolutionary that is also a compelling indictment of Soviet Russia.*

To Have and To Have and To Have

ACROSS THE RIVER AND INTO THE TREES. By Ernest Hemingway. New York: Charles Scribner's Sons. 308 *pp.* $3.

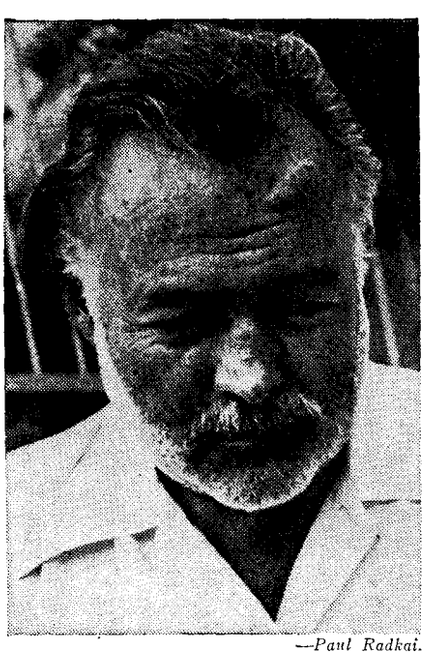
By Maxwell Geismar

THIS IS an unfortunate novel and unpleasant to review for anyone who respects Hemingway's talent and achievement. It is not only Hemingway's worst novel; it is a synthesis of everything that is bad in his previous work and it throws a doubtful light on the future.

It is so dreadful, in fact, that it begins to have its own morbid fascination and is almost impossible, as they say, to put down. The story concerns an American officer, a professional soldier, in Italy. He has a bad heart and is about to die. He is in love with an Italian countess whom he calls Daughter. But Colonel Richard Cantwell is a caricature of such figures as the Lieutenant Henry of "A Farewell To Arms" or the Jake of "The Sun Also Rises." The love story is a "romance" and written mainly in what I can only describe as Indian prose: "They stood there and kissed each other true."

The sex is oral and anatomical mainly; the passion, so far as I can see, is purely verbal. There is not one scene of genuine feeling; what is even more curious on the part of the artist who could understand Lady Brett or Catherine Barkley is the heroine's complete lack of sensuousness or feminine perception. She is a fantasy of the completely docile, pliant child bride and is useful in the novel merely as interlocutor for the Colonel's overwhelming narcissism. Petting her, the Colonel reflects that he is assisting "at the only mystery that he believed in except the occasional bravery of man," but the true mystery of "Across the River and Into the Trees" is Hemingway's concept of love.

Although the dialogue has become so stylized that it is impossible to carry on a serious conversation, the Colonel also offers us (usually in bed) a set of opinions about modern life which may be summarized as follows. The GI's are all "sad Americans," while their commanding officers are politicians and frauds. The only professional soldiers were the Germans. The United States is now "governed in some way, by the dregs," including an amateur pianist and unsuccessful haberdasher. But the French are even worse, mainly jerks. Everybody who has written about the last war to date is either a journalist or a jerk. Etc. In a moment of insight the Colonel does describe himself as "the unjust bitter criticizer who speaks badly of everyone," and this is indeed a sterile, bitter, disappointed, and distasteful point of view.



—*Paul Radkai.*

Ernest Hemingway—"not the work of the man who was there."

What is even more distressing than the articulation of this morbid and infantile egotism (the Colonel has a habit of referring to himself as a good boy or a bad boy) is the implicit set of values in the novel. "The hell with anything American except me," the Colonel says, but could anything be more American than his notion of "fun" and his rigid code of behavior? The ideological background of the novel is a mixture of *True Romances*, Superman, and the Last Frontier. And the setting of the novel is a perfect instance of Veblen's conspicuous consumption. The Colonel drinks to Leclerc's death with a magnum of Perrier-Jouet Brut 1942 and knows the feeding habits of lobsters from the Dalmatian coast. His companion, the young countess, speaks casually of her butler and maid while she impulsively slips her lover the family jewels. But the Colonel moves warily from duck shoot to duck shoot and even at his favorite cafe, after the tourists and diplomats have gone, he is alert for plots, intrigues, sudden death, and makes sure he has both his flanks covered.

As in the case of Sinclair Lewis, the late phase of Hemingway's work—this vulgar and snobbish vision of social superiority and luxury—is essentially middle class. And yet what marks this psychological universe is precisely the lack of any sort of middle ground. Just as the Colonel's friends range from waiters to the Italian nobility, but exclude an average citizen, the only alternative to "fun" is desperation. He is himself either barbarous or kind, a good boy or a bad boy; everything is either wonderful or dreadful, and the love affair oscillates between these precarious poles of emotion. The Colonel indeed lives in fear that the "spell," such as it is, will be broken.

"Do not let anything spoil it. . . . Let's not think about anything at all." Don't speak. Don't think. This is, of course, a familiar refrain in Hemingway's work from "In Our Time" to "For Whom the Bell Tolls." It is the motif of the great dark stories of the 1930's, and one remembers the author in "The Gambler, the Nun, and the Radio"—the writer who never permitted himself to think except when he was writing. It is in one sense the secret of Hemingway's art because at his best he expressed so well the intuitive values of life, and because the "wound" in his work—

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the sense of hidden suffering and of shared anguish—was actually what gave it the complex, ambiguous rich tone.

But all that is left here is the scab and the pus, as it were, of the true insights. The suffering and anguish are a mark of superiority, not of human communion; the double identification in Hemingway's best work with both the hunter and the hunted has been resolved into the code of the snob and the killer. This is a cosmos of jerks, this is Winner Take Everything, this is to Have and to Have and to Have. There are still good things in "Across the River and Into the Trees," and it is possible that the novel will serve as an emotional release for an intricate and tormented talent, very much as "The Torrents of Spring" did in the earliest phase of Hemingway's career.

But surely this, to use his new lingo, is not the work of the man who was there. Nor did Walt Whitman's original phrase of compassion—"I was the man. I was there"—mean what Hemingway now means.

Maxwell Geismar is the author of "Writers in Crisis" and "The Last of the Provincials," the first two volumes in a history of the American novelists from 1840 to 1940.

Crops by County Agent

By Ben Lewis

NEW crops can grow upon this barren ground,
Though it will need some doing. You can see
How taking without giving left the tree,
This tenth-year autumn, lean as a hungry hound.
The moss spreads fast; when yonder field is dry,
I'd plow for tilth and test for sour land;
Then fertilize and sweeten for a stand
Of clover in the spring—or likely try
One-season crops, the kind that root above
Unweathered clay. Before I'd tempt the frost
With pale perennials like married love,
I'd strew a bit of kindness so it flows
Into the subsoil—where it won't be lost
As surface sand with every wind that blows.

Degeneracy in East Texas

THE HOUSE OF BREATH. By William Goyen. New York: Random House. 181 *pp.* $2.75.

By Oliver La Farge

IN THE last few years there have appeared a number of novels written around the theme of male homosexuality, or tinted with it. One group of these consists of straightforward narratives dealing with the effects of a homosexual tendency in a main character upon himself and the other characters. The conclusions generally are those of the loneliness and unhappiness of the earlier, female precursors such as "Well of Loneliness" and "Dusty Answer." These novels do not form a school; they are united only by a common theme.

The second group bids fair to be a school. In it the theme is elaborated through mandarin and gothic writing; a sensitivity approaching the morbid and an elaborate symbolism surround an often sensuous treatment of the sexual element, with undertones of horror. These novels have a repulsiveness and a fascination which suggest a blending of George Grosz's more extreme caricatures with the smoothness, dream shock-effects, and implicit sexuality of surrealism. Whether, in its influence upon the future, this school will be more fertile than its theme remains to be seen.

"The House of Breath" belongs in the second group. It is explicitly a loving study of a degenerate family of East Texans all of whose members come to a bad end. Explicitly, the narrator, Boy, finds them all beautiful. All of them one visualizes with exposed guts or their bodies partly rotted; some of them are physically so described, in others one feels it as the expression of their souls.

The narrator is wildly sensitive. Like the only two men whom he admires, Follie and Christy, he is homosexual although (it is unclear) perhaps not actively so. The bi-sexual men of the book are all miserable creatures.

There are women in the story, even beautiful women, but their beauty is coldly described, and bi-sexual matings are recorded merely as historical fact, plus one description which shows the act as an ugly rutting. The one exception is the beautifully told spiritual union between Christy and his drowned wife when he brings her body up from the bottom of the river.

It is the men who are sensuously described, if only in the brief, effective phrase, ". . . and met a trapeze man with thighs in black tights; and stayed and went away with the circus early in the morning." It is the unions of men, symbolically handled, which have sensuality and beauty.

William Goyen—"real talent gone astray."

That the incident with the drowned wife should be not gruesome, but beautiful, and lie within the realm of acceptable, serious fantasy, shows that the author has real capacity. That capacity is held under now by over-reaction, repetitious symbolism, and false reaching for poetic effects, which in combination with what is really good keep the reader teetering between absorption and annoyance. It is also defeated by a failure to distinguish between the beautiful and the fascinatingly hideous and by an effect of sick sensitivity and love of the morbid.

What I mean by false reaching for poetic effects is a common vice of this kind of writing when the writer falls into the error of thinking that involving a sentence merely for love of involvement makes for strength. Take two lines on page 18: "Christy and I were floating like separate (but bridged by some secret underwater island) lands." Strike out the parentheses and "but," let the rest of the parenthetical phrase follow "lands," and one has a clear statement of a poetic conception, instead of gobbledy-gook.

Here is a real talent gone astray, one hopes merely in a youthful desire to be "special." All Mr. Goyen needs to realize his own abilities is a little simplicity.

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No False Steps

THE PRODIGAL HEART. By Susan Ertz. New York: Harper & Bros. 305 pp. $3.

By Elizabeth Janeway

ANYONE who has been exposed to English literary history must remember Virginia Woolf's description in "Orlando" of the cold mist of Victorianism as it spread over England. The passing of Victorianism has attracted less attention, save from that embattled generation now well into middle-age, that cut the throat of the old order; and today the free verse of the 1910's and the novels of the Twenties seem almost more dated than the Victorianism they were attacking.

Joyce Cary, however, has found in the contrast between Victorianism and its aftermath one of his major themes. Both in "To Be a Pilgrim" and "The Moonlight" he explores the passionate romanticism of the Victorians and, also, the more cautious, perhaps more anxious, smaller-sized emotions of the generation of today to whom Victorianism is not even a memory.

Now Susan Ertz, in this good, solid, in many ways distinguished novel, has felt and written on much the same subject. She is herself a little cautious and in the end she reduces some of her emotion to sentimentality (as the Victorians were more apt to do in literature than in life). But her book is a pleasure to read, the precision of her writing is a joy, and her characters are full of those delightful surprises that make one read a book not merely for the drive of the narrative, but also for the page-by-page enjoyment of each well-created scene and passage.

This is the story of Medwin Blair, who is thirty-two years old in 1948. Her family situation is at once individual and typical of the woman caught by affectionate obligation, supporting dependents while her life goes by. Not that Medwin is a spinster. She married during the war, had two weeks with her husband, and bore him a daughter after he had been killed in the Middle East. A job with two elderly ladies, doers of good deeds, gives Medwin a chance to come to London and break out of her hopelessly narrow circle. The tugging and hauling, the family arrangements and family feuds that make it possible for Medwin to take her job begin the book, and they are so real that one can almost feel the bitter comment on the sister-in-law ringing in one's ears, and pray for patience as one struggles not to say the unforgivable.

Medwin does get away, but in London she finds anything but a peaceful professional position waiting for her. Her employers are gracious, thoughtful, generous. One of them is charming. But how possessive they are! How jealous! The charming Miss Lyddon is a conductor of passion as a lightning rod is a conductor of electricity; and her colleague, Mrs. Gresham, has a talent for hysterics and pathos. In between them Medwin attempts to pursue an even course, to be fair to both, to draw back from intimacy, to keep herself uninvolved —to preserve, in the words of her generation, her own integrity.

Between the two women this might be possible, for neither has really made a successful emotional claim on her. But there is another character involved. This is Miss Lyddon's nephew, whom she has never seen; the son of a brother with whom she quarreled forty years before—quarreled so bitterly that lives were ended, lives were broken, and the edges never healed. Medwin meets Robert Lyddon believably, by nothing so sloppy as coincidence, and she falls in love with him believably. And now she is faced with the necessity for really holding on to her integrity, for living by principle, for refusing to scream and grab and hurt—as Miss Lyddon had, one can only feel, and has continued to do. For Robert Lyddon has a wife and a son. True, his wife has been unfaithful to him and may still choose to leave him and go to her lover. But the boy has done nothing, the boy must not be hurt—and Medwin succeeds in taking from Robert only what she can take without hurting them. She acts on principle, she does not grab; perhaps she is cautious, but she is unselfish as well. She is not Miss Lyddon, not a passionate Victorian romantic.

She is also, alas, not completely believable to this reviewer. Medwin is deeply in love with Robert. It is hard to believe that she could have been quite so unselfish as she is. Or, at any rate, that she should have achieved her unselfishness without a bit more of a struggle than Miss Ertz allows her. The end of the book has the slightest flavor of manipulation, quite absent from the beginning; as if, in order to prove her point—that Medwin can be herself, delightful, in love and still unselfish—Miss Ertz has condemned her heroine to suffer too much, and a little unnecessarily. When I was a little girl in Brooklyn there were still stock companies in the theatres; and I can remember the impulse which urged one to lean out of the balcony and howl to the heroine, "Don't do it!" It was useless. She always did do it, take the false step. That feeling clouded the end of Miss Ertz's otherwise enjoyable book.

Serpent in Eden

THE SPANISH GARDENER. By A. J. Cronin. Boston: Little, Brown & Co. 263 pp. $3.

By Lon Tinkle

THE NEW novel by the author of "The Citadel" and "The Keys of the Kingdom" is a compact and neat parable whose simple moral is well worth restatement for our times. The sermon, so to speak, in "The Spanish Gardener" is one already familiar to Dr. Cronin's readers: namely, that simple, direct affections and honest acts can be corroded and destroyed by distrust and by too much introspection. Or, put more aphoristically and a little less exactly, to the impure in heart all things are impure.

Dr. Cronin begins his story with a firm discipline, in a tone as dry and detached as Somerset Maugham's. Throughout, "The Spanish Gardener" is in fact as attentively carpentered as any novel by Maugham himself. But the detached mood soon disappears: Dr. Cronin has targets to scourge and no intention of remaining above the strife. His story is as predictable as the resolution of a given algebraic equation.

To a seacoast town in Spain come a disgruntled American consul and his sickly young son. Unrewarded in his career, forever getting dull and routine assignments, the consul has had the same bad luck in private life. From a vague flashback we learn that his wife has enigmatically abandoned the marriage, rebuking her husband for his overdosage of vanity and possessiveness. Presumably her urge to freedom is bequeathed her son, upon whom all the consul's affection is now centered.

An unexpectedly lovely villa, engaged as his residence, soothes the consul's temper. Father and son are briefly happy together in the prospect of redeeming the villa's weed-grown but promising gardens. The consul hires a handsome young gardener whose simple, peasant joy in living is like a tonic for the son; the frail

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youngster suddenly bursts into health, once he is allowed to move about in the sun.

But there remain the consul's fears, his fear of life and love, his dread of any challenge to his dominion. His son's innocent hero-worship, his freely given, spontaneous affection for the brown young gardener become warped and unwholesome in the consul's jealous, vain, and suspicious mind.

Now enter the deliberate villains. Dr. Cronin makes villainy doubly melodramatic by assigning the dirty work to an insanely evil criminal masquerading as a butler, and a vicious Frenchman brought in as a psychiatrist. Ironically, the latter judges the wholesome boy to be the stricken one; he fails entirely to see the give-away gleam in the mad butler's eye. Little Nicholas, however, had seen it all the time; so had the young gardener.

These two sincere and innocent children of the sun are inevitably victimized by the complicated emotional blindness of the father and the evil zeal of the butler—but primarily by the quackish half-knowledge of the psychiatrist.

All these characters are developed so skimpily, however, as to be mere puppets manipulated adroitly by Dr. Cronin's sure hand. Even the events exploited betray the fact that the author's mind was concentrated on his moral. Here again are the stock devices of the hurried and unexpected out-of-town trip, the placing of stolen articles in an innocent pocket, the villain's moll whose lies indict the virtuous, the Eden-like retreat in the mountains, the pure hearts existing in the midst of squalor.

The relationship the author places his characters in is not so much superficial as artificial. And in the end, the freight of intended meaning is too heavy for such thin, pallid creations.

A World of Strait-Jackets

THE CASE OF COMRADE TULAYEV. By Victor Serge. Translated from the French by Willard R. Trask. New York: Doubleday & Co. 306 pp. $3.

By Ben Ray Redman

VICTOR SERGE, who spent a lifetime in revolutionary activity, as Bolshevist, Trotskyite, Siberian prisoner, and political exile, was one of the thousands of intellectual theorists who felt that the world had exploded in their faces when the realities of Stalinism replaced the Marxian dream. So far as I know he never lost faith in social revolution, with true Communism as its goal, but the last years of his life, until his death in 1947, were largely spent in writing against, fighting against the dreadful forces and forms that a supposedly Communistic revolution had brought into being in Stalin's Russia. "The Case of Comrade Tulayev," written in the years 1940-42, is his considered, mature indictment of what he believed to be the vilest betrayal, the greatest counter-revolution in history.

The plan of the novel is beautifully simple. Two men, who have never met before, meet by accident in a narrow Moscow street, on a February night. One man happens to have a revolver in his pocket, and an entirely unpremeditated murder is committed, the obscure and impulsive murderer making good his escape. But the victim is a most important person—Comrade Tulayev of the Central Committee, notorious for his zeal in connection with mass deportations and university purges—so it is obvious to the best brains of the Party that the assassination must have been the work of traitors or deviationists, probably Trotskyite terrorists in the service of Western capitalistic imperialism. The man who pulled the trigger cannot have acted alone; behind him must lie a dangerous conspiracy, probably of vast proportions. Immediately the Party's powerful, intricate, ubiquitous machinery of self-protection and self-destruction goes into action; and the action of this machine, wonderful to behold, is one with the action of Victor Serge's novel.

The guilty must be found, the conspiracy must be smashed. They are and it is. Hundreds of dossiers are searched for possible suggestions of guilt. Arrest after arrest is made, as the tentacles of the Party reach deep into the Russian hinterland, into Spain, into France, and into the highest circles of the Party itself. The master conspirators are all apprehended: Erchov, High Commissar for Security, or, more simply, head of the secret police; Kiril Rublev, old Bolshevik and distinguished historian, former member of the Central Committee; Artyem Makeyev, Regional Secretary for Kurgansk; Rachevsky, Public Prosecutor; Kondratiev, emissary from the Central Committee to the Spanish revolutionists, and, finally, even Comrade Popov of the Central Control Commission, the mangy old fox, all amiability and deadliness, who has put the finger on so many of his eminent colleagues. Full and satisfactory confessions are obtained. The case is closed. The papers relating to it—thousands of pages that fill several volumes—can at last be filed away. The Party has once more purged itself. Once more, at least for the moment, its rule is secure.

That there was no conspiracy, that those who have confessed are all in-

(*Continued on page* 34)

—*Dorothy Wilding.*

In their latest books Susan Ertz, A. J. Cronin, and Victor Serge write of the pure and the impure in heart.

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The Connecticut Story

IN THE article with which *SRL* opens this, its annual education issue, Dean Ernest O. Melby, of New York University's School of Education, poses a question that will give most thoughtful Americans pause. "Suppose today," he writes, "we had just concluded a successful war against any and all nations that oppose us and that every foot of land on the globe were controlled by American soldiers or the soldiers of friendly nations. How safe would freedom be in such a world? . . . Even under fairly favorable circumstances we have not been too successful in [our efforts to democratize] Germany, Italy, and Japan. What reason is there to suppose that we would do better with the Russians or the Chinese?"

Dean Melby offers no pat answers but he does propose a promising general approach. Stating it briefly—and to appreciate it fully we suggest that you read the article in its entirety—the dean believes that we can attract the "depressed millions" of Asia and Europe to our way of life "only if we practise a dynamic and resurgent democracy here in America." We should develop an educational program that will express democracy and human freedom not through schools alone but through every agency of the community.

He mentions five states where attempts to accomplish this have been made during the past five years of uneasy peace: Virginia, Montana, New York, Kentucky, and Connecticut. Because the experiment in Connecticut is in many respects unique and is perhaps the most comprehensive ever undertaken, it deserves a full telling.

The Connecticut story began in January 1949, when Governor Chester Bowles appointed a special commission to collect facts about the educational problems troubling his state and to propose ways of solving them. The conditions which prompted the Governor to act were by no means peculiar to Connecticut. Indeed, they were agitating nearly every state in the union: more children to educate as a result of the bounding birthrate of the war years; an inadequacy of buildings and equipment dating back to the Depression; heavy shifts in population over the past decade and a half; wide acceptance of the belief that the proper concern of education is not simply preparation for life but life itself and that it is therefore needed not alone by young people between five and twenty-five but by all human beings from infancy to old age. Most fundamental in prompting the survey was the notion now held by great numbers of people that education might help provide them with a better world in which to live and raise their children.

There is certainly nothing novel about a fact-finding educational survey. For decades state and local governments have engaged "outside experts" — professional educators — to assess their school plants, staffs, and programs and make recommendations. Usually surveys have become ends in themselves: the experts reported and departed, a few recommendations were acted upon, and then the matter was largely forgotten.

The Connecticut survey is well nigh unique for the thoroughness with which the state's situation has been investigated. Should the three R's be given renewed emphasis in the lower grades? Should new buildings be constructed or should existing structures be altered to meet the new needs? What training should be given teachers and how much should they be paid? Are the State Department of Education and the local school board organized for maximum efficiency? How can the cost of education be allotted equitably? These are proper subjects for every school survey, and they were investigated in this one. But other, less obvious, matters were looked into as well. What social, religious, and economic forces are at work in Connecticut which are likely to affect its future? Can community colleges supplement the state's resources for higher education? What recreational facilities can be developed to enable youths and young adults to spend their growing amount of leisure time pleasantly and beneficially? How can training in the liberal arts and the arts and crafts help the increasing number of older citizens live constructively and happily?

PROBABLY the most remarkable feature of the survey is that the burden was borne to an unprecedented extent by persons who are not professional educators. The five commissioners appointed by Governor Bowles were all laymen with notable records as community leaders—an editor, a labor leader, an industrialist, the president of a women's civic organization, a leader in the parent-teacher movement. They were assisted by more than three thousand Connecticut men and women acting as individuals or as members of organizations representing every segment of the state's life.

On the statewide level the commission has been assisted by an advisory commission representing fifty lay and professional groups — men's service clubs, women's societies, youth agencies, religious, farm, labor, business, and government groups. With the guidance of Dr. Algo D. Henderson, associate commissioner of education of New York State, the advisory commission has investigated ten areas of education ranging from childhood education to the proper organization of school districts.

Even more extensive is the activity carried on in the communities. At the time the survey was begun, there were "school study groups" in about a dozen Connecticut cities and towns whose purpose was to study the needs and opportunities for education in their own locality. The membership of these groups, which met regularly, formed a cross-section of the life of their community. In many cases their recommendations have been acted upon by their local school boards, although they are completely independent of them. (The story of one of the most active and successful of these organizations, the Westport School Study Group, was told in "Yankee Town Goes to School," *SRL* Sept. 10, 1949.)

With the encouragement of the Governor's commission many other communities have organized similar study groups, until today there are eight-five groups in Connecticut's 169 towns and cities. Most of the initiative in organizing and running these organizations came from the communities themselves, for the Governor's commission never had more than three field agents — and usually only one — to provide guidance.

But the survey has not overlooked the tested judgment and technical knowledge which professional educators can furnish, either. The advice of the State Department of Education became available through staff members serving on the statewide advisory

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commission. An out-of-state viewpoint was provided by Dr. Henderson, and also by the staff of New York University's Center for Field Services, headed by Dr. T. D. Rice, which the Governor's commission engaged to make a series of reports.

THE findings of these many investigations are now being filed with the Governor's commission, which will make its report this autumn. Many of the recommendations deal with conditions rather peculiar to Connecticut and are therefore of essentially local interest. But other ideas, such as a plan for a statewide network of community colleges and the suggestion that new school buildings be designed so that they may serve as a center for community activities, are of interest to Americans in every state.

It is already clear that this is one survey that will not become an end in itself. Certain of the recommendations of the Governor's commission will probably be transmitted to the legislature for enactment into law. The data gathered by the local study groups are being collated for publication in a small book for use at their meetings during the coming winter.

It is hazardous to guess how far the effects of this survey may ultimately reach. In a sense it has provided an education for the three thousand men and women who collaborated on it. The information and broadened point of view which they have acquired will probably improve the quality of the leadership they provide their communities for years to come. Moreover, this alliance of laymen and professional educators in an enterprise designed to improve both the schools and the community is an example of the "dynamic and resurgent democracy" for which Dean Melby calls. Such enterprises as these are candles of light and hope in a darkening world. — R. W. JR.

Bookmarks

THE O.E.D. has done us dirt. We had been wondering, off and on, how the Italian *fiasco* (our flask) could ever have come to be the synonym for a failure, a flop. According to the O.E.D. this use of the phrase (i.e., *far fiasco*, to make a bottle) is "of obscure origin." Italian etymologists, it continues, "have proposed various guesses, and alleged incidents in Italian theatrical history are related to account for it." The original signification was wholly theatrical; by extension, as we all know, the term now embraces, according to the O.E.D., "any ignominious failure, a 'mull.'" Then, of course, we had to look up *mull*, which we found to be British sporting slang, e.g., "Pooley here mulled a catch," and "Opportunities of scoring are lost in every match by a forward mulling a pass" (O.E.D.'s examples). Any attempt to introduce *mull* in this sense in America would probably be a fiasco.

* * *

Jesse Stuart's "Hie to the Hunter" refers to tobacco leaves hanging in a Kentucky shed as being "in case"—that is, no longer brittle, but limp with moisture, and therefore ready for stripping from the stalk. In the Connecticut valley fields (and elsewhere, perhaps?) this condition is brought about when humid atmosphere produces a "tobacco damp." How about a lexicon of the tobacco industry?

* * *

Authors, fiscal side up: Goldsmith got five shillings a couplet for "The Deserted Village." Tom Moore contracted to write "Lalla Rookh" for £3,000, sight unseen. Anthony Trollope received £20 for "La Vendée" in 1850 and £3,525 for "Can You Forgive Her?" in 1864—it pays to be good. *The New York Ledger* paid Longfellow $3,000 for "The Hanging of the Crane"—an American record for poetry that still stands. Macaulay cleaned up.

* * *

It is not within our province to suggest that *SRL* readers preserve old copies, but we *can* point out that if they do they can have the fun of reading a review *after* they have read the book—a highly enjoyable exercise of wits-matching in absentia.

* * *

John Brick's "Troubled Spring" opens with a Civil War soldier detraining at his home town on the west bank of the Hudson, up Newburgh way. There was no railroad up the west shore of the Hudson in 1865, but wait a minute—Mr. Brick knows that, and in a prefatory note makes due confession of the deliberate anachronism. That is one of the pleasures of being a novelist—if you need a railroad for your purposes, you just take a typewriter and build one. Mars, Venus, Yellowstone National Park, Hell, Heaven, a three-inch porterhouse—all of them are there at the flick of a fingertip.

—J. T. W.

Good News

► A seventeen-year old Negro, son of a North Carolina Presbyterian minister and recently graduated from Boston's English High School, was voted by 507 classmates as the student "held in the highest esteem among faculty and fellow students." Theophilus McKinney, who also won scholarships totaling one thousand dollars, said: "For the first time, I found out what it was like to have no segregation."

► The Jamaican Association for the United Nations has established a Council of Human Rights to take action in the case of any denial of those rights. The Council also will carry out research and collect information on various aspects of human rights in Jamaica.

► President Truman has signed legislation granting American citizenship and limited self-government to the people of Guam. A White House statement said the measure grants the people "the greatest practicable measure of local self-government." Guam has a population of 58,754, of whom about 27,000 are native born.

► Alabama has convicted its first night-riding terrorist since a wave of floggings, threats, and cross burnings broke out early last year. Five night-rider trials held earlier in Birmingham ended in acquittals.

► East and West suspended the cold war recently and the iron curtain was lifted enough to allow Olga to pass the zonal border with full diplomatic privileges. There were no interrogations and no customs inspection. Olga is the ten-year-old fiancee of Knautschke, beloved seven-year-old hippopotamus in the West Berlin Zoo.

► Charles W. Jones recently became the first Negro jurist in a court of record in Michigan history. "This," exclaimed Mrs. Jones, "is history. I never thought I would live to see a Negro on the bench in Michigan."

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LETTERS TO THE EDITOR

More Dangerous than Cancer

SIR: May I express to *SRL* my admiration and appreciation for persuading Ashley Montagu to write that magnificent article "Antidote to Barbarism" on the UNESCO statement on race [*SRL* Aug. 19]. Too many of us are intimidated by the prospect of reading a book on anthropology. But Professor Montagu has said more in a single article to expose the fallacy of race than many of his more ponderous colleagues have obscured in books.

More dangerous than cancer has been the malady of racism stemming from Gobineau theory promulgated a century ago. I wish some affluent person would assist in curing this world sickness of racial "superiority" by paying for enough reprints of Professor Montagu's article to awaken Americans and others to the dangers of such theories. Such a purgative for prejudice would help us in Asia, Africa, and Latin America as much as guns and planes in Korea today.

WALTER WHITE.

New York, N. Y.

Magnificent Leg-Puller

SIR: In *Irish Digest* for July appeared a condensed version of Oliver St. John Gogarty's article on James Joyce [*SRL* Mar. 13]. The article interested me greatly, as I think that Dr. Gogarty is one of the few people who have grasped an idea of paramount importance in Joyce's work: that, as well as being an author of the schoolman type, Joyce was at heart an Irish literary boyo and a magnificent leg-puller, the latter on a scale that can almost be described as gigantic. As a fellow-countryman of Joyce and Gogarty who knew Joyce and lived in Dublin in that first decade of this century, this is all very obvious to me. I might perhaps mention that I propounded this same theory nearly twenty years ago in an essay, "James Joyce and the Plain Reader," published in book form (London, 1932) with an introduction by Herbert Read and usually included in bibliographies of the subject. The essay is out of print, but the points are made clear in it, as one little quotation will show:

> Is it then [i.e., Joyce's work] a huge joke, a practical joke? The solemn joke, a difficult literary exercise, is by no means uncommon among Irish authors, most of whom are playboys at heart. It would be nothing new for one of them to indulge his fancy in a grand bravura creation, especially if he should be a man of Joyce's geniality and ability.

CHARLES DUFF.

London, Eng.

For a Shorter Name

SIR: I make no claim to being *SRL*'s oldest reader, but in a test to discover competitively your most assiduous cover-to-cover reader, I'd not hesitate to make a substantial bet on myself.

THROUGH HISTORY WITH J. WESLEY SMITH

"If you'd do more writing and less hanging around those coffee houses, you'd be able to sleep."

And in the course of recent journeys from Cerf to Crostic, I've realized how many additions have been made to the original concept of a purely literary review.

I favor a shortening in the name of *SRL*. Why don't we call it, simply, *The Saturday Review*? It's less pretentious and mouthfilling. Besides, we need a review of all the arts, classic and lively.

How many readers agree?

WILLIAM A. LYNCH.

New York, N. Y.

Wonderment

SIR: One begins to wonder what kind of a jokebook you are running when you feature this italian Max Schulman and his embarrassing book on your cover [Giovanni Guareschi's "The Little World of Don Camillo," *SRL* Aug. 19].

I have always assumed that your magazine was seriously interested in literature and, from the groanings you occasionally emit, that you are interested in art. It has indeed been a "dull summer," as you say, enlivened mostly by a piece of fiction by an American Boy called "A Stretch on the River." And there have been others. Your staff must be spending a lot of time up at Yankee Stadium.

DAN DIFENBOCHER.

Wayzata, Minn.

Ship of State

SIR: The allegory of the ship in the editorial "As 1960 Sees Us" [*SRL* Aug. 5] should be studied by every thinking human being of our age. . . . Norman Cousins is a true poet of reality. With sensitivity and vision his editorial delves deeply into the heart of our depressing dilemma and with it manages to suggest proof that the possibility of a peaceful world can become the reality if man would fully apply himself in that direction before it is too late.

LILLIAN EVERTS.

Brooklyn, N. Y.

SIR: It is time to end the forensic jargon and to begin speaking and acting in terms of mankind, of people, of human beings—whose blood must not be spilled, whose flesh must not be seared.

Let the United Nations Security Council scrap its entire agenda. Let it for one day eliminate from its lexicon the words and phrases "war," "military aggression," "enemy forces," "victory," "defeat," "atomic bomb," "propaganda," "veto," "diplomacy," "national interests," "political necessity"; for that one day let the Council devote itself to this simple, straightforward, unequivocal action. Let each member in turn rise and state:

> I abhor the destruction of human life by any means or for any reason whatsoever. Therefore, subject to identical action being taken today by every member of this Council, including its President, and subject also to agreement on a similar course being obtained from the unrepresented states of Communist China and North Korea, I am asking my Government to submit to our citizens through its electoral machinery the following pledge for individual signature by every man, woman, and child capable of understanding its meaning: "I believe that human life is the most sacred thing on earth and that to work for its preservation and benefit is my most solemn obligation. I therefore pledge that I will not wittingly kill any human being nor contribute in

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any way toward the construction of any weapon or device intended for such killing or for injuring the human body or mind."

Ah, what shouts of joy would be heard around the nightmare-ridden world!—drowning out the fulminations of the generals and the munitions-mongers and the squeakings of the peanut politicians.

What a turning of the tables on the Kremlinites! Every short-wave radio station in the United Nations world would beam the news of the Council's action to the people of the Soviet Union. True, not all would hear it, but the word would quickly spread—and how could such a basic humanitarian appeal be explained away as "capitalist propaganda"? How could even a Malik withstand this type of "peace offensive"—one which directly involved almost every person on earth?

BADEN BACKUS.

Chicago, Ill.

Martha and Charlotte

SIR: May I shed a tear in your columns for forgotten little Martha Gosnold? She was the first of English birth to have an island on our coast named for her, but the *SRL* [BOOKED FOR TRAVEL, Aug. 5] knows her not! In 1602, Bartholomew Gosnold her father, five years before he sailed as vice admiral of the fleet that settled Jamestown, Virginia, came in the *Concord* to the New England coast, where he discovered and named Cape Cod, Martha's Vineyard, and the Elizabeth Islands. If Horace Sutton, before writing his article on the Vineyard, had looked at the article on Gosnold in the "Dictionary of American Biography," he would have learned that Martha's Vineyard was named for the explorer's first-born daughter. The name Martha is used for the Vineyard by Brereton (1602), Archer (1602), the Velasco Map (1610). Strachey (1613), and Capt. John Smith (1624). The suggestion, therefore, that the Vineyard was named for a child born in 1642 is just one of those things that will crop out in the silly season. Thommas Mayhew, who bought the islands in 1641, named his youngest daughter, born a few months after the purchase, for the Vineyard, not vice versa.

WARNER F. GOOKIN.

Martha's Vineyard, Mass.

SIR: I was not aware of the fact that "Charlotte" first found fame on Martha's Vineyard. I thought she was purely Western. I am not going to quibble about this, but I will say that I feel Charlotte has gained in literary style since she moved West . . . and I have seen her epitaph in Silverton, Colorado. Under the great big Western sky she has achieved a succinctness that her carving in Edgartown could study with profit. It follows, Western style, that:

Here Lies Poor Charlotte,
Born a virgin, died a harlot.
For fourteen years she kept her virginity,
A damn good record for this vicinity.

Now after all, you will have to admit that this version is much better verse. And upon rereading this I hasten to correct the locale . . . it is not Edgartown, but Harborside that is involved. Charlotte will remain universal.

CHARLOTTE BROWN.

Santa Fe, N. M.

SIR: Santa Fe's Charlotte will be interested to hear that the quotable quatrain was recited to me by an otherwise circumspect Vineyard lady following one martini. My source advises that it appears on page 93 of "Tales and Trails of Martha's Vineyard," a book by Joseph C. Allen, who — I believe—is on the staff of the *Vineyard Gazette*.

As for Mr. Gookin, I wouldn't dream of coming to genealogical grips with him on the subject of Martha's Vineyard. As a source book we chose not the "Dictionary of American Biography," which he recommends, but "The Encyclopedia Britannica," which states:

. . . according to some authorities the name of Martha's Vineyard was adopted by Mayhew in honour of his wife or daughter.

All I wrote was "Mayhew had a daughter or a wife named Martha, some sources say." I don't think the phrase lost much accuracy in the transposition from source book to finished article.

HORACE SUTTON.

New York, N. Y.

Praise from Gandhi

SIR: I recently came across a quotation by Mahatma Gandhi which is apropos to your recent editorial "Cultivate a Hobby" [*SRL* July 29]. In his weekly magazine, *Young India*, Gandhi wrote on January 28th, 1925:

I do not like many Western ways, but there are certain things in them for which I cannot disguise my admiration. Their "hobby" is a thing full of meaning.

HOMER A. JACK.

Evanston, Ill.

"The Novel Goes to Church"

SIR: The ideas expressed in the editorial "The Novel Goes to Church" [*SRL* June 24] are not ideas at all, but wishful thinking. They are not ideas suitable for a periodical aiming to be regarded as an organ of literary criticism.

The novel should go to church. It should go to the race track, to the office, to the school, and to the haunts of profligacy. It should go behind the scenes in the theatre and the cinema. It should go to sea, to war, and to the hospitals.

The danger is that with counsellors like Harrison Smith in this editorial it may go to pot.

WILLIAM MCFEE.

Roxbury, Conn.

SIR: I have just read "Objections from Freethinkers" in LETTERS TO THE EDITOR of *SRL* Aug. 12. I have been expecting the *SRL* to receive this sort of arrogant condemnation for Harrison Smith's intelligent editorial "The Novel Goes to Church." Unfortunately, most readers wait until a piece of writing angers them before they let an editor hear from them. For the benefit of Leslie Evan Schlytter—Protestants also believe in God. If *SRL* should not be the right hand of the Catholic world, neither should it be the left hand of some humanist society.

Permit me to offer Harrison Smith my belated congratulations.

VASSAR MILLER.

Houston, Tex.

Delighted with Lin Yutang

SIR: An old tarrier of ninety-two and a literary fan for seventy-five years, I was delighted with Lin Yutang and willing to overlook the fact that his countryman sold American publishers the idea that a picture saves a thousand words, with the result that I have to look at a thousand pictures to get a word.

FRANK E. HOARE.

Mason City, Iowa.

Down with Hoarders

SIR: The corrosive satire "Household Hints for Hoarders," by David L. Cohn [*SRL* Aug. 19], should be broadcast throughout the country and published on the front page of every newspaper in this land. No matter how often a hoarder goes to church, attends service clubs, and donates to the Community Chest, when it comes to the "infinitely precious self" his is the mind of the criminal. The outer shell conforms to the obvious decencies of society, but the kernel is hard and misshapen. Religion has been the cloak covering the scoundrel. The hoarder is the benign person kissing children while stealing their sweets. The hoarder is the bountiful donor to worthy causes while draining the life blood of those who need food and clothing.

The hoarder is the Judas of society.

DAVID VAN LEER.

Holyoke, Mass.

Misplaced Comma

SIR: I trust a misplaced comma and an added preposition rarely make so great a difference in the meaning of really important communications. The published version [*SRL* July 22] of my letter concerning the editorial "In Defense of a Writing Career" read: "Is it not partly because, as Tolstoy once said in effect, that happy people

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are not the stuff of literature?" I wrote: "Is it not partly because Tolstoy once said, in effect, that happy people are not the stuff of literature?" I wish to make the correction because, presumptuous though it may be, I do not agree with Tolstoy.

GLADYS HASTY CARROLL.

South Berwick, Me.

O'Neill Copyrights

SIR: John Mason Brown discussing "Lost Plays of Eugene O'Neill," published by New Fathoms Press [*SRL* June 17], apparently assumed that Mr. O'Neill's legal right to prevent the publication and distribution of the book was non-existent and that the problem involved has been determined.

May I suggest that it has not. The situation, as far as I know, has not yet been the subject of any conclusive decision. Mr. O'Neill copyrighted the work under what is now Section 12 of the Copyright Act, which applies to works not reproduced for sale. Whether or not by such registration he lost his common-law copyright, which is perpetual, is moot. There has been no judicial determination at a level which would foreclose either view.

The technicalities of statutory construction make impossible an extended discussion here, but there is sound basis for believing that the copyright in an unpublished play subsists in perpetuity under the common law until some act of publication consonant with its falling into the public domain.

Since it is a matter for adjudication, no one can say how the law will be applied, but the question is open. Mr. Brown's moral indignation may yet find itself supported by judicial affirmation.

PHILIP WITTENBERG.

New York, N. Y.

Take a Bow, Mr. G.

SIR: Since in his remarkably fair letter about the neglect accorded translators [*SRL* Aug. 19] Lewis Galantière apparently singles out a book of ours ("The Little World of Don Camillo") to point his moral, I should like to add a footnote to his remarks. Of the reviews of the book we have so far seen, only two list the translator, Una Vincenzo Troubridge—*SRL* and *The New York Times* (and even the latter mispelled her name). Although we printed the translator's name prominently on the title page we were lax in including it in our press releases. A firm that depends as much as ours does on books translated from foreign languages should indeed take Mr. Galantière's and Miss Frenaye's admonitions to heart. In future we shall endeavor to play up the translator in our press releases.

DONALD DEMAREST,
Pellegrini & Cudahy.

New York, N. Y.

Another Pox

SIR:

A pox on writers, the whole pack of,
Who score "behind," prefer "in back of."

CORNELIA B. HATCH.

Springfield, Ill.

The New Recordings

COMPOSITION, PERFORMER, ALBUM NUMBER, NUMBER OF RECORDS	*Recording Technique, Surface* ENGINEERING	PERFORMANCE AND CONTENT
THE GREAT MASS		
SCHUBERT: MASS IN E FLAT (1828). Soloists, Vienna Symphony, Academy Choir, Moralt. Polydor-Vox LP: PL 1750 (2 10")	Here are two little known (in the U.S.) masterpieces, both from the last active composing years, both written contemporaneously with greatest works of these men in more familiar musical media. The Schubert Mass, from the last year of his life, is a stunningly concentrated utterance, full of that suddenly ponderous, almost fierce expression of the last works, replete with the characteristic strange and violent harmonic progressions, as in the C major Symphony and late piano, chamber works. This goes further: some of it will amaze Schubert lovers for its audacity. There is the brassy harmony of Bruckner here, the fluent romantic choral writing of Brahms, even some chromatic passages that bring to mind Cesar Franck! This is no simple, childlike Schubert! Superb recording, from tape, and excellent performance; my only reservation—the difficult and involved harmonic changes built mostly on the augmented sixth cord are not always clearly heard in the chorus, which has not "felt" them through.	
HAYDN: MASS IN D MINOR ("NELSON," 1798). Soloists, Vienna Symphony, Academy Choir, Sternberg. Haydn Soc. LP: HSLP 2004.	The Haydn "Nelson" Mass is similarly astonishing and equally great, one of his last works, some years beyond the symphonies, in the period of the "Creation" and "Seasons." Much here suggests the familiar "Creation," but there is much more that belies the concept of the placid Haydn. Passages of great tension and even desperateness seem to reflect the extraordinary tension of the Mozart Requiem, which surely influenced this Mass—even some figures are surprisingly reminiscent of the Requiem's thematic material. Recording is excellent, pressing is slightly over-cut and distorted (my copy). Performance good, though chorus is a bit mealy and tired at spots.	
HAYDN: MASS IN D MINOR ("NELSON"). Student soloists, choruses and orchestra, Bryn Mawr and Haverford Colleges, Reese. Haverford College (Penna.) LP: H-2.	Recorded and processed on LP by RCA Victor, and an excellent job of the sort. Acoustics a bit dead for this type of music.	A worthy enterprise and an excellent illustration of student endeavor and understanding in the field of music. Soloists are inadequate for recording, orchestra is less than professional, chorus bit brash—but the spirit is there and the excitement is intense.
BEETHOVEN: MASS IN C MAJOR, OP. 68 (1807). Soloists, Vienna Symphony, Academy Choir, Moralt. Polydor-Vox LP: PL 6300.	Very similar to the Schubert recording above and presumably taped at the same time. All of these recordings show the immense advantage of tape and LP in making big chorus orchestra works clear to the listening ear.	Strange—this is more like the familiar Schubert (as in earlier Masses) than the Schubert E flat above! An uninvolved, straightforward work of the middle period, full of fine melodies, not a little conventional pomp and circumstance.
RARE VOCAL MUSIC		
BRAHMS: "MARIENLIEDER," OP. 22. FOUR SONGS FOR WOMAN'S VOICES, HARP, AND TWO HORNS. Wiener Kammerchor, Schmid. Westminster LP: WL 50-14.	Fine choral quality, achieved via tape recording (as with all the above)—tape takes vocal loud peaks much more easily and naturally than most older disc recorders could manage.	The seven "Songs of Mary," simply devotional, folk-like works (Brahms at his best), are sincerely but ponderously sung here, with tendency to flat. The four songs for women's voices are more alive, very lovely.
HANDEL: "ACIS AND GALATEA" (1721). Selections. Lowell House Music Society, Harvard University. Harvard Radio Network, Cambridge, Mass. (1 12" LP)	Good tonal range, quality—but inept microphoning makes parts of this pretty bad. Peripatetic singers wander past stage mike, fading out, creating sudden blasts! Chorus, orchestra (*not* movable) are well done. Music gets through.	Another student enterprise (see Haydn above) and a unique recording of this seldom heard Handel masque. Soloists more professional than Haydn above, orchestra plays more accurately; but amateurish recording makes trouble. —EDWARD TATNALL CANBY.

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Nature. *During the coming weeks, as leaves begin to turn and days shorten precipitously, most of us are apt to become vividly aware of the phenomena we call Nature. At such times a book like "A Cup of Sky," which looks on butterflies and shooting stars and drops of water through the eyes of men possessed of a scientist's training and a poet's soul, makes a particularly agreeable companion. This is a collaboration by Donald Culross Peattie, whose record as a nature writer is formidable, and his son Noel Peattie, a young man of exceptional promise. . . . A man must have a touch of the poet about him to climb a mountain, as James R. Ullman suggested several years ago in his memorable novel "The White Tower." Claire Eliane Engel's "History of Mountaineering" is a spirited introduction to that challenging and precarious sport* *(see page 28).*

Donald Culross Peattie—"a natural poet."

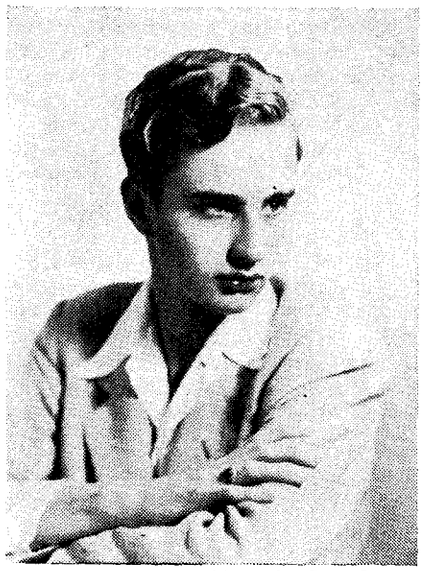
The Peattian Philosophy

A CUP OF SKY. By Donald Culross Peattie and Noel Peattie. Boston: Houghton Mifflin Co. 242 pp. $2.50.

By Hal Borland

WHEN Donald Culross Peattie published "An Almanac for Moderns" fifteen years ago, he established the broad pattern for the best writing he has done in the succeeding years. The book at hand continues that pattern, discussing the natural world around us from the viewpoint of a trained scientist who is also a natural poet and who has evolved a philosophy that can be roughly described as naturalistic pantheism. In this book Mr. Peattie is joined for the first time in print by his son, Noel.

The core of "A Cup of Sky" and the peg on which its characters are hung is an essay on Francis of Assisi; and Mr. Peattie summarizes the life of Francis by saying, "the core of his life, the pith of his soul . . . is gratitude—gratitude for the gift of life with all its sweet experiences." In those words he also pretty well sums up the Peattian philosophy. He proceeds from there to a series of chapters on "sweet experiences" of life, chapters that deal with such matters as wind, water, sunlight, fire, snow, butterflies, birdsongs, fireflies, etc. Four chapters are by Noel Peattie, whose interest is primarily astronomical, and father and son collaborate on one chapter.



—*Photos by Gene Garrett.*

Noel Peattie—"a sense of poetry."

The Peattie purpose is not to reveal any startling new discoveries about the facts of nature; it is, rather, to organize, explain, and often to find meaning in factual material already at hand. In a sense, the Peattie approach reveals and explains the complexity in subjects which are so commonplace as to be thought of as basic simplicities. But whereas the scientist often so complicates such matters as to make them unintelligible for the layman, the Peattie method is to reveal the wonder of complexity.

To select a few examples at random, Mr. Peattie says of water: "Superbly inert, in the chemical sense, slow to heat, reluctant to freeze, and seven hundred and seventy-five times heavier than air, it is yet that spritely changeling, mist and frost and dew." Of butterflies: "The brain of a butterfly is one of its smallest organs, but what a lot of notions are tucked into it!" Of pollen: "Pollen flies across the ever-present chasm of death: It starts the miracle of a new life—or rather, it is old, old life whose spark has leaped to a new body and lit it with immortal fire."

There is the Peattie method, full of poetry and idea as well as fact. Mr. Peattie writes a lush kind of prose that few naturalists have the courage to try—or the skill to use and keep under control. His is not mere appreciation; it is understanding and reason as well. Anyone with the persistence to seek the origins of the natural sciences will find that they sprang from a common font and were liberally mixed with superstition and folklore in the beginning. They progressed slowly from a broad field of inquiry to a whole series of specialized fields, until technical science finally reduced each of those fields to systematized data almost as cold and remote from everyday understanding as a table of logarithms. Mr. Peattie, trained in science but inclined to poetry and philosophy, brings those sciences back into perspective and restores much of their ancient wonder, now tempered with knowledge instead of overlaid with superstition. That may well be his enduring contribution.

Young Noel Peattie writes of shooting stars and planets and the moon and the earth itself. Inevitably, at this stage—he is only seventeen—he writes somewhat as his father does, but with his own fine sense of words and a sense of poetry tempered by science. His long chapter on the moon is interesting not only for what he sees and how he reports it, but for what he thinks.

It may be coincidence, but I have the feeling that we have Noel Peattie to thank for more than his own initialed chapters in this book. His father's chapters are among the best that Donald Culross Peattie has published in some time. They have more of the strength that distinguished the "Almanac" and "Singing in the Wilderness" than we have seen in most of his recent writing. Could it be that Mr. Peattie rose to his best, as any father might, when introducing his son as his collaborator? The result, for whatever reason, is good.

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Scaling the Heights

A HISTORY OF MOUNTAINEERING IN THE ALPS. By Claire Eliane Engel. New York: Charles Scribner's Sons. 296 *pp.* $6.

By Saul Colin

THE seventeenth and eighteenth centuries marked the most important period in the mountaineer's historical epoch. A new world was opened, majestic Mont Blanc was conquered, "resorts" made their appearance, and natural and social scientists took up the cause. During the first half of the nineteenth century the passion spread in spite of criticism and attack. And the nonclimbing public in the principal countries of Europe came to accept and recognize the art and practice.

The Victorian era's dying romanticism and the beginning of the scientific renaissance removed the last vestiges of doubt and opposition. Even such celebrated accidents as the controversial Matterhorn affair failed to stem the growing tide. Women had taken readily to climbing. Mountaineering clubs and journals were founded. Styles and tastes were developed. A code of ethics was conceived, a gospel expounded. By the end of the nineteenth century the main exploration of the Alps had been completed.

"A History of Mountaineering in the Alps" tells of this expansion authoritatively and with obvious relish, both in fact and incident, then pro-

ceeds to trace equally well the full mountaineering years that these last fifty have been—the birth of scientific techniques; rope management; the introduction of mechanical devices; mountain warfare; the careful improvement of the few climbing tools; spire and summit naming, and the building of huts, refuges, hotels, and observatories. Mlle. Engel's book is the best of introductions to the romance and grandeur of climbing for the beginner; it is bound to be a revelation to the uninitiated, and should be a "must" for mountaineers.

Your Literary I.Q.

By Howard Collins

THE LITERARY SMITHS

Everybody knows some of the Smiths. How well do you know the literary Smiths? Barber Nell Hoover, of Ft. Benning, Georgia, pops the question. On the left are the titles of twenty works. On right are the names of the Smiths who wrote them. Allowing five points for each correct tie up, a score of sixty is par, seventy very good, and eighty or better is excellent. Answers on page 48.

1. "A Tree Grows in Brooklyn"	( ) Dodie Smith
2. "America" ("My Country 'Tis of Thee")	( ) Adam Smith
3. "The War With Mexico"	( ) Capt. John Smith
4. "Strange Fruit"	( ) Merriman Smith
5. "Up to Now"	( ) Holland M. Smith
6. "My Three Years in Moscow"	( ) Samuel Francis Smith
7. "A Summer in Skye"	( ) Betty Smith
8. "The Tale of Bunny Cotton Tail"	( ) Alfred Emanuel Smith
9. "Wealth of Nations"	( ) Thorne Smith
10 "Life in a Putty Knife Factory"	( ) Walter Bedell Smith
11. "I Capture the Castle"	( ) Justin H. Smith
12. "The Bishop's Jaegers"	( ) Lillian Smith
13. "Coral and Brass"	( ) B. W. Smith
14. "All Trivia"	( ) H. Allen Smith
15. "The World Under the Sea"	( ) Laura Rountree Smith
16. "Colonel Carter of Cartersville"	( ) Winchell Smith
17. "Burma Road"	( ) Logan Pearsall Smith
18. "Lightnin'"	( ) Francis Hopkinson Smith
19. "A President Is Many Men"	( ) Nicol Smith
20. "General History of Virginia, New England, and the Summer Isles"	( ) Alexander Smith

Wasted Resources

WESTERN LAND AND WATER USE. By Mont H. Saunderson. Norman: University of Oklahoma Press. 217 *pp.* $3.75.

By Robert West Howard

THE 1950 Census shows a large population increase for the Pacific Slope and Far West during the past decade. Mont Saunderson, veteran agricultural economist, surveys the West's need for water, the dangerous topsoil erosion from Iowa to Los Angeles, and its potentials to both western development and the entire national economy.

The United States is losing approximately one million acres of cropland per year through erosion. Flowing topsoil from upland farms are filling the reservoirs behind Elephant Butte, Hoover, and other great new dams of the West. In one instance "it would appear that the reservoir would be full to the spillway in 158 years" and "the usefulness of [water] storage will be greatly impaired in about seventy years."

Mr. Saunderson's studies—for the American Farm Bureau Federation, the U. S. Forest Service, and land-grant colleges—indicate it is possible to add thirty-five to sixty million new acres of cropland to the West's total through prompt, scientific action in developing irrigation and reclamation projects. He advocates a return to livestock grazing for the northern Great Plains, the creation of an Agricultural Conservation Planning Board in the U. S. Department of Agriculture, and he leans heavily on increased "Federal benefit payments" to farmers, plus government regulation of privately owned land and water resources.

This technical presentation of a most important subject is, unfortunately, more suitable for the professional economist and engineer than for the consumer or farmer. Mr. Saunderson does not see fit to mention any of the non-Federal conservation measures now being discussed at industrial and agricultural conference tables throughout the West. The Reber plan to conserve the huge supply of fresh water flowing out of the Golden Gate, the discussions of atomic energy's use to distil sea water and pump it over the Coast Range into the Pacific Northwest, Nevada, and Arizona are, together with the author's alarming facts, a cogent part of "Western Land and Water Use" in 1950.

Robert West Howard was formerly editor of Farm Journal.

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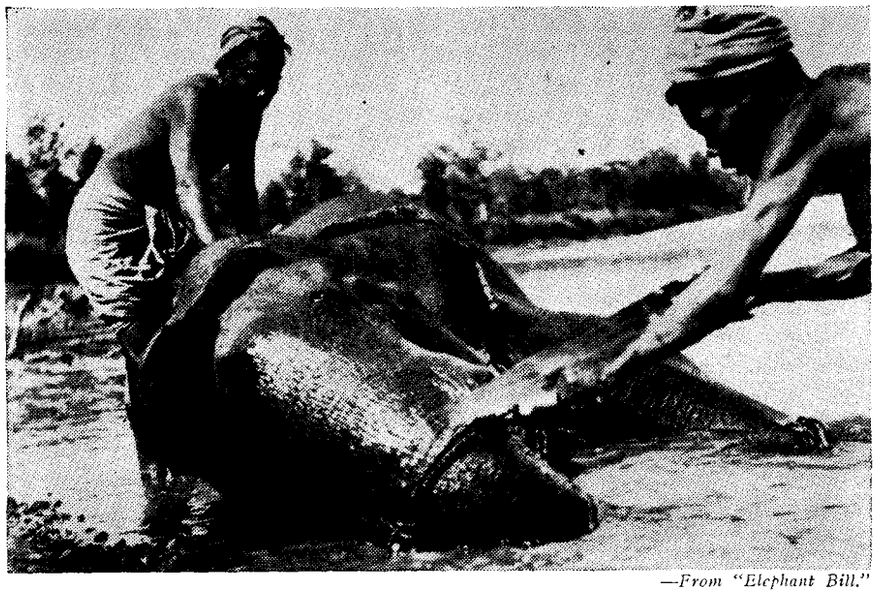

—*From "Elephant Bill."*

Cutting tusk tips—to make them grow thicker—one must frequently cool saw in river.

The Truth About Elephas Maximus

ELEPHANT BILL. By Lt. Col. J. H. Williams. New York: Doubleday & Co. 250 pp. $3.

By Ivan T. Sanderson

WHETHER you are interested in elephants—and who is not?—or entirely indifferent to the ways of nature and the jungle, you will find this book perfectly fascinating. The work is not great literature, but therein lies one of its many charms. For it tells you almost everything the white man knows about Burmese elephants, but never once makes you feel that this is too much. In addition, it tells a wonderful true-life story partly in a wartime setting, but entirely without cant, rant, or chest-thumping. The account of the fantastic trek made by Bill Williams's elephants carrying the last refugees out of Burma over a wall of mountains has, however, unfortunately been too greatly compressed. Having read the original manuscript, this reviewer knows how much more incredible this feat was than now appears in the final published form.

Popular beliefs about well-known animals are almost invariably all wrong, but that more rubbish has been concocted, circulated, and believed about elephants than perhaps about any other creature becomes abundantly clear in "Elephant Bill." This great beast has the same life span as man, displays almost as great a range of temperament, and is sometimes apparently just as forgetful. Its love life is simple and touching, and the period of gestation is twenty-two months, not a number of years as is still stated in some textbooks. These and literally thousands of other facts, all of which Bill Williams somehow manages to impart to us without ever appearing either to teach or to preach, are scattered through almost every page of the book. It is, therefore, a very great pity indeed that the publishers did not see fit to have a full subject-index prepared and included. The work is in a way a textbook, and as the author himself makes clear, there is just no other reliable source of this information.

Despite the pure delight in store for the general reader, a word of warning must herewith be sounded. While on the subject which he knows —and this is *Burmese* elephants—the author cannot be gainsaid, but when he leaves it his statements should be carefully checked with other reliable sources. Thus the first part of the third chapter purports to give general information on elephants, but contains a number of misleading and sometimes quite incorrect statements. To chronicle these lapses, which are really of a rather technical nature, should not, however, be taken as serious criticism, for hardly anything could spoil this fascinating and perfectly charming book. Of course, there could scarcely be a more lovable creature than the elephant; but in turn he could not wish for a better or more sympathetic champion than Lt. Col. Williams. It is a shame that the positively hellish obstacles to photography in the tropics should have ruined the enchanting picture used on the dust cover.

A NEW AMERICA

(*Continued from page 13*)

work, but a more significant demand is in those general studies that help develop cultural and social competency. Here is a challenge to education in a democracy; a challenge to a realistic curriculum with offerings to be tested in the living laboratory of social effectiveness rather than in lifeless lists of credit points.

There is, however, another direction for adult education in the community college. The diffused and "jumbled" pattern of adult education will go on. It is democracy in action. It is the democratic community of interest expressing itself. It is the genius of our way of life that the cultural, social, economic, and political aspirations of the people shall rise out of the interest groups in the local community. When America stifles or loses this generic freedom, the American way of life will have lost its lungs.

However, here is a supreme opportunity for the community college to serve the needs of the people. It can be the center and service institution for the people's educational interests. As a supply station, it can be the visual-education center; the arts-and-crafts workshop for hobby and cultural expression can find a home and studio there. The community college can give leadership and lay teacher-training service. Its staff should be able and ready to advise on program making and organization procedure to community groups. In cooperation with the libraries, it can develop home reading courses and stimulate the tastes of the people for good literature. Running inventories of population and business trends can serve the planning needs of the region. The principle of the rural home-and-farm-demonstration service can be applied to the manifold needs of the American community by a genuine people's college. Thus will the dream of universal education in American democracy come to reality.

The community college is designed to supply the continued education and social custody of youth beyond the high school. Higher occupational education on the intermediate levels between the trades and the professions infused with higher general education for social competency is provided by the community college. A closer union of education and the working community in juvenile and adult training is a bulwark of democracy against the acids of Fascism and Communism.

Dwayne Orton is Director of Education of the International Business Machines Corporation.

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Seeing Things

ON A DEAD MAN'S CHEST

MY HOPES were of the highest. In the country I had read the New York notices of Walt Disney's "Treasure Island,"* and these had made me impatient to foreswear for the moment fishing expeditions in a rowboat and to get back to the city for a cruise on the *Hispaniola*. The words of praise the reviewers had trotted out to describe this film which Mr. Disney has made in England with breathing actors rather than pen-born characters were golden, hence beckoning, ones. They glittered like the doubloons and double guineas, the round pieces and the square, the moidores and sequins, the Georges and Louises which Captain Flint had gone to such pains to bury.

Moreover, I had read "Treasure Island." I had read it late into the night or rather early into the morning. I had read it without stopping or being able to stop. I had read it (as I find I always do when I come back to it) resenting any threat of interruption, gulping it down, unmindful of time, racing ahead to the next page yet sorry to finish the one before me, held from beginning to end the blissful prisoner of its excitements.

And what a story "Treasure Island" is! I, at least, keep forgetting this until each time I return to it. Between readings I am occasionally tempted to surrender to the foolish belief which dismisses it as a juvenile. But at each rereading (and heaven knows how often I have read it) I am forced to realize that like youth itself, in Shaw's phrase, "Treasure Island" is too good to be wasted on the young. They are entitled to it. Only an ogre would deny them its thrills. Nonetheless, they cannot be expected to savor its fullest pleasures, those pleasures which only come from marveling at the skill of its writing even while rejoicing in the thrust of its narrative and the vividness of its characters.

The appeal it makes to the boy in the man is as strong as its appeal to the man in the boy. It is the model of its kind, the best pirate yarn ever to have been written, the almost perfect example of the kind of tale where action is thought, where adventure is king, where suspense is the sole lawgiver, where cutlasses, pistols, odd oaths, and frightening sea songs quicken the breeze, and where the good or the bad, the young or the mature, the horrible or the decent, the shrewd or the foolish are alike in boldness.

Not unnaturally it was for the qualities I prize in the book that I looked in the film. Although I did not expect them to be duplicated, I did expect their equivalents. Stevenson's style, the color of his sentences, the vigor of his paragraphs, and his uncanny gift for establishing a setting or a character in terms of action or sending a scene rushing to its climax with the force of a hurricane were, I was well aware, the result of his mastery of the language and his genius as a storyteller. Only words, his words; only prose blessed with the variety and music, the sweep and muscularity of his writing could produce his effects.

But I did think that on the screen and in the camera's own exciting terms I would find the physical embodiments of the people he drew: of that appalling yet likable scoundrel Long John Silver, of the good Squire Trelawney, who could not keep a secret, of the imperturbable Captain Smollett, of brave Dr. Livesey, of poor addled Ben Gunn, and of those plentiful wretches such as Israel Hands, Black Dog, Captain Billy Bones, and the blind Pew, whose walking stick taps forever on the minds of those who have met him in Stevenson's pages. Furthermore I did look forward to a scenario which in another medium would tell the supreme story Stevenson told, with his narrative left untouched and his fine sequences given the order of his planning of them.

The first reel had no sooner begun spinning, however, than I knew I was in for a disappointment. Perhaps the best chapters in "Treasure Island," certainly the ones which no readers can resist or forget, are those intro-

Robert Newton and Bobby Driscoll—"whittled down [until] terror is gone."

**TREASURE ISLAND, a screen play by Lawrence Edward Watkin based on the story by Robert Louis Stevenson. Directed by Byron Haskin. Produced by Perce Pearce. A Walt Disney production made at the D & P studios in England and released by R.K.O. Radio Pictures. With a cast including Bobby Driscoll, Robert Newton, Basil Sidney, Walter Fitzgerald, Denis O'Dea, Finlay Currie, Geoffrey Wilkinson, Geoffrey Keen, John Laurie, etc. At the Mayfair.*

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no way out

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in

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new heights of screen dynamics which
go far beyond anything attempted before

seven new conceptions of dramatic portrayal
which are the envy of the acting profession

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that challenges your own ability
to experience the emotions of others

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with Sidney Poitier • Mildred Joanne Smith • Harry Bellaver • Stanley Ridges • Dots Johnson
Produced by DARRYL F. ZANUCK • Directed by JOSEPH L. MANKIEWICZ • Written by Joseph L. Mankiewicz and Lesser Samuels

20th CENTURY-FOX

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ductory ones which have as their background that terror-ridden grog-shop the "Admiral Benbow." If ever there was suspense in a narrative, it beats tom-tomwise throughout these preliminary pages in which the fearsome old buccaneer Captain Billy Bones invades the premises of a lonely inn. Horror follows horror and danger treads on danger at such a gallop that all the fears of young Jim Hawkins and his mother become ours. Even the terrors and rigors of the bloody interludes at sea on the *Hispaniola* and on Captain Flint's island, breath-emptying as they are (save for the clumsiness of the doctor's narratives) may equal but cannot surpass the shivery splendors of this opening section.

YET in Mr. Disney's technicolor version these chapters laid in or around the "Admiral Benbow" are left unpainted. They are almost thrown away. They are so whittled down that their terror is gone, their suspense removed. Jim Hawkins's dying father is omitted. So is his mother. So is the mystery of Captain Billy Bones's past life. So is the fear that eats incessantly at his heart. So is the dread in which he lives of the appearance of comrades from his nefarious past.

Mr. Disney's scenarist, Lawrence Edward Watkin, seems so anxious to set sail in search of hidden treasure that he lets the visible treasure at his disposal slip through his fingers. His impatience to board the *Hispaniola* is such that he does little with the tapping of Pew's walking stick or the manner of his dying and nothing with the taut scene in which Jim and his mother go through the dead Captain Billy's sea chest. There are other elisions and omissions, all of which do their harm and tend to make the *Hispaniola*'s sailing a rather tame affair.

Once at sea, and certainly when the island is reached, the film betters. Even then, however, it is no match for the book, and is not what it could and should have easily been. I happen never to have seen "Treasure Island" as Charles Hopkins staged it triumphantly many and many a year ago or as it has twice been brought to the screen. But I do know that in advance I felt confident "Treasure Island" would be Mr. Disney's bottle of rum and that, master of violence as he is, he could fly the Jolly Roger with ease. I do know, too, that I expected a picture which would race forward full-sailed, as seaworthy and salt-sprayed as was the movie "Old Ironsides" and equal to the tremors of

Storm and adventure, heat and cold
(Of) schooners, islands, and maroons
And Buccaneers and buried Gold,

The Universe Exploded

By Jeremy Ingalls

BY LOOK or listen none had ever guessed,
Unless the look were sharp, the listening close,
The world ran post for doom. No season lost,
The oils, the gases tamed, the docile air
Enduring sleek-nosed planes, in strict repair
The landing fields and every tower far
And silent in the backlands sending clear
The pulses channeled from the cities' gross
Good-natured tyranny of goods transformed
To garrulous jokes, to saucepot breaks on horns
And for-a-price nostalgia scraped from strings.
No rise in murders more than normal; none
Ostensibly hungry in the local news;
And who in Sakhalin or harsh Tibet
Died oddly died his death beyond the map.
A few were curious about the sun.

The new Prometheus by no given name,
Prying a route through cosmos to the core,
Slid back unnoticed on a weightless beam,
His gadget in his pocket. This occurred
At a certainly known, a calendar date in time.
Only the lovers minded. They supposed
The cheat might clip them while the dance swung high.
But they alone went scatheless. That the roar
Was awesome, not surprising; more surprised,
They learn at last their bargain with the sun
Was merely death: and that they have survived.

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And all the old romance, retold
Exactly in the ancient way.

I soon discovered how wrong I was. Yes, and how lonely I seem to be in my dissatisfaction. Here and there I encountered a scene close to the spirit, the text, and urgency of Stevenson's telling of it. But to my sorrow I must confess I found these completely realized moments few and far between. Too often the *Hispaniola*, though plainly boardable, could have been a mere model. Too often the story itself as retold struck me as being no more than a piratical equal of a grade-C Western. Too often the actors in appearance, manner, and speech contradicted the characters with which Stevenson had populated my imagination and hopes.

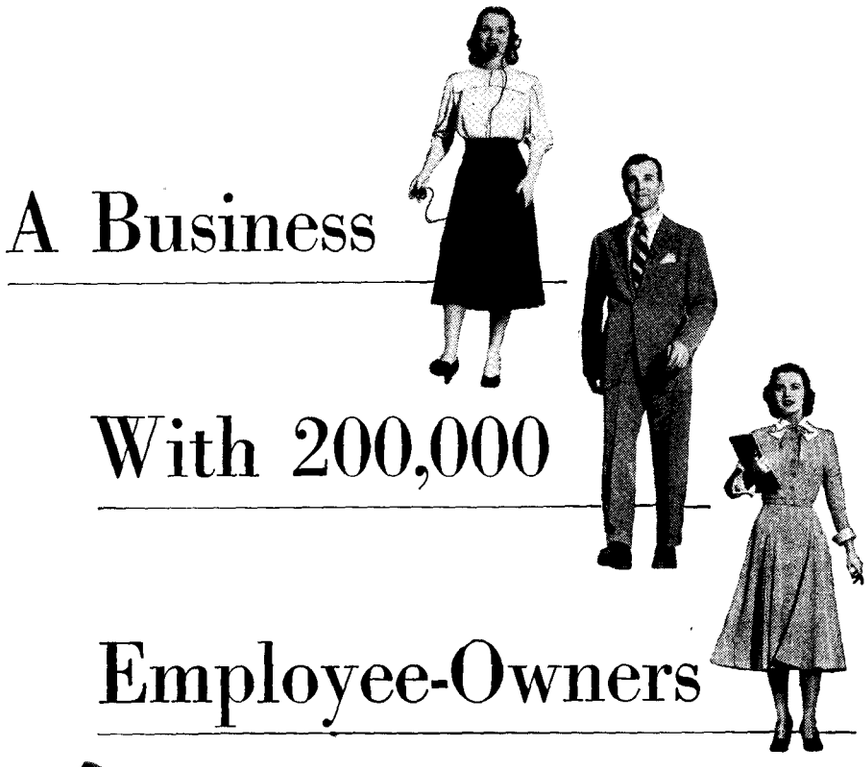
I liked Bobby Driscoll's Jim Hawkins well enough. He is a good, ingenious, manly boy, properly modest about his resourcefulness at meeting emergencies and saving his elders. My admiration for Denis O'Dea's Dr. Livesey was as complete as my faith in him. I thought Robert Newton's Long John Silver often acceptable and sometimes more than that, though I resented his constant eye-twitching and the monotony of his overplaying. I suppose, too, that Geoffrey Wilkinson did all that can be done with Ben Gunn, who is easier to accept in the reading than the seeing, even if he kept making me think he was the kind of son King Lear might have had by Mrs. Rochester. But John Laurie's Pew left me unfrightened, Finlay Currie's Billy Bones was given no adequate chance, Walter Fitzgerald's Squire Trelawney came across merely as being foolish, and Basil Sidney to my way of thinking was far too well-lined with capon to be Captain Livesey and appeared to be acting him as if he were still playing Claudius in Olivier's "Hamlet."

All of this, and much more which I could set down, is I realize pure and lonely heresy considering what the daily reviewers have said about Mr. Disney's "Treasure Island." It leaves me, or should leave me, pitying myself because, after all, one of the New York critics wrote, "Pity the heart that is so worn and tired that it will not respond to the timeless fascination of 'Treasure Island.'"

I am with this reviewer when it comes to the book but not when it comes to the film. I can only suspect that some of those who have heaped eulogies on Mr. Disney's picture must have permitted a good many years to pass since they read Stevenson's story. Mr. Disney's movie, I am convinced, is meant for those who have never read "Treasure Island" or who have forgotten it long ago.

—JOHN MASON BROWN.

A Business With 200,000 Employee-Owners



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FICTION

(*Continued from page 21*)

nocent, does not, of course, in any way detract from the admirable efficiency of the Party's cathartic performance. And Victor Serge's report of the performance is no less admirable. In the course of it he explores many strange recesses of old Bolshevik and Stalinist mentality. His knowledge of his subject is thorough. His characters are alive, interesting, strongly individual. He confirms, extends, and deepens our knowledge of a world that we have come to know through many other authors. It is a horrifying world, a strait-jacket world, in which the clamor of propaganda is incessant, the power of lies omnipotent, and fear a companion of every man. It is a world in which the venerated heroes of yesterday are the despised criminals of today; the world of a cannibalistic Party that feeds always on its own flesh and blood.

As he did in another novel, "The Long Dusk," the author has focused his own and his reader's attention on one character after another. As a result, it is impossible to read "The Tulayev Case" with the sense of emotional and intellectual participation that we feel while reading a novel like Koestler's "Darkness at Noon," wherein the light beats steadily upon a single character, permitting and encouraging the reader to identify himself with that character. The technique of "The Tulayev Case" makes us spectators rather than participants. But it is a fine piece of work of its kind. And never has it been more important than it is in this autumn of 1950 for us to understand what this novel has to tell us.

Mr. Trask's translation appears to be excellent.

Fiction Notes

NIGHT WITHOUT SLEEP, by Elick Moll. Little, Brown. $2.75. It is rather difficult to find anything to recommend in this screenplay-into-novelette-into-novel story about Richard Bowen, "once a successful young playwright and Broadway composer" who succumbs to an alcoholic nightmare and doesn't know which of the three women in his life he's murdered. Perhaps the publisher could have explained why this twice-told, twice-sold tale was put between hard covers, but lacking an explanation the reader joins with Richard in wishing for "the simple-hearted days when nightmares first in the dooryard bloomed, no more mysterious than a green apple or a coated tongue." Richard's nightmare is fraught with clichés used by every alcoholic and neurotic character in slick fiction. If you're curious to discover whom Richard Bowen murders you needn't fear spending a "Night Without Sleep" after solving the mystery.

—JOSEPH M. GRANT.

THE DARK STRANGER, by Julien Gracq. Translated from the French by W. J. Strachan. New Directions. $2.50. The comparison of Julien Gracq with James and Proust, made on the jacket of this novel, is too absurd to be considered. Its matter is morbid, its prose overwrought, its range narrow; it is tedious. Written in the first person, somewhere in the middle of the book we have this statement: "As I read through what I have set down here, I smile bitterly as I see the mistakes into which an imagination that claims to be controlled can fall. How can I explain away that almost incredible and so unjustified weakness, that loss of all grip, in the face of a terror that was childish? At the memory of that ludicrous anguish, my face still breaks out in a cold sweat—my teeth clench involuntarily. Am I going mad?" The writer may feel all this as he watches the antics of the group of sophisticates gathered around the figure of super-Valentino in the person of Allan in the Brittany beach resort of Kerantec, but the sincere reader can feel nothing but disgust at the studied exhibitionism of the hero and the admiring gawkers who watch him as he prepares to carry out a suicide pact—why, we are not told—with Dolores. This is the sort of book that the Soviet critics constantly hold up before their readers as an example of the decadence of the bourgeoisie, and for once there is no answer. The author's ability to describe landscape and its moods, however brilliant, is not enough.

—JOHN COURNOS.

THE GIANT WAKES, by Rupert Hughes. Borden Publishing Co., Los Angeles. $3. In the twenty-six years since the death of Samuel Gompers, founder of the A. F. of L. no one has attempted to put his dramatic and valuable life story into a form that would reach the great reading public of America. Rupert Hughes, popular novelist and biographer of George Washington, is the first to attempt this task. His novel is a labor of love; and Mr. Hughes's genuine love for Samuel Gompers emerges from every page.

The Gompers story is the epitome of the American success story: the immigrant boy who had to quit school at ten and go to work in the crowded cigar factory, ending as an honored

—*Schreiber.*

Rupert Hughes—"a labor of love."

associate of President Woodrow Wilson; but the real success story portrayed in "The Giant Wakes" is that of the American working man and woman who was pulled up out of incredible poverty to the economic position he enjoys today in which he is a partner in America's vast productive processes.

The manner in which the book is written will probably keep it from reaching the wide audience that the Gompers story deserves. Mr. Hughes frankly admits himself to be a sentimentalist; unfortunately the language he has employed is so maudlin that the reader at first suspects it is an effort to recapture the actual language of the period from 1870 to 1900. Another fault of the book is that it violates the first tenet of the biographical novel: that the author must stage his story as though it were happening right now, under the very eyes of the reader, and may not emerge at frequent intervals as a kind of outside narrator to inform the reader of what is going to happen twenty or thirty years later.

—IRVING STONE.

TUDOR UNDERGROUND, by Denis Meadows. Devin-Adair. $3.50. The first thing you notice about "Tudor Underground" is evidence of sound, honest, thorough research. But this is a left-handed compliment, because in the best historical novels the author's background knowledge and notebook work are like the framework of a house. Without them the whole thing would blow down. But when the house is finished the stringers and the studding, the rafters and the sills are decently hidden inside and out by plaster and paint and decorating effects, and the noisy men in overalls with hammers and saws who put the thing together are as though they had

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never been. In "Tudor Underground" Mr. Meadows's overalls are showing.

He has chosen a difficult corner of time to depict—an outward seeming lull between the exciting uncertainties of Elizabeth's early days on the throne and the mounting tension with Spain which came later. It is the story of the heroic climax of Edmund Campion's career which took place in 1581, when he suffered martyrdom at Tyburn—some years after the Norfolk Rebellion had been crushed, and with the Babington Plot and the Armada still to come. Mr. Meadows traces in detail the last two years of Campion's life and his death, as seen through the eyes of young Hugh Rampling, a lapsed Catholic who returns to the practice of his religion after acting as Walsingham's agent, and finally risks a martyr's death along with the priests he tries to protect. Walsingham himself—that always enthralling personality—comes alive with considerable authority, and there is an excellent account of the secret Jesuit press at Stonor Park outside London, where Campion's book was printed.

There is also some good suspense in the scenes of Hugh's narrow escapes, and good writing (after too much theological argument) in the pages where he makes the hard decision between his devotion to the Jesuit cause and his dawning love for Walsingham's daughter—that same Frances who grew up to marry in succession Sir Philip Sydney, the second Earl of Essex, and the fourth Earl of Clanricarde. But Frances was always a little beyond Hugh Rampling, even at thirteen. —ELSWYTH THANE.

HE FEEDS THE BIRDS, by Terence Ford. Dial. $3. Since "The Sun Also Rises" the temptation to memorialize one's lost youth has apparently become a difficult one to resist. In this latest entry in the Bohemian sweepstakes Terence Ford has chosen to set forth for us the sexual and drinking habits of a group of young artists, writers, and hangers-on in the Greenwich Village of 1939. The war, of course, was not then a present reality for America. There was a depression on, but it was not one which deprived Mr. Ford's characters of their ability to buy and consume endless quantities of liquor. Life was a ceaseless round of drinking, moving from bar to bar, mating, and mismating. No one—except one hapless character whom Mr. Ford permits to sell antiques in a Madison Avenue shop—ever worked. And everyone talked, interminably.

This book has a curious ambivalence. It contains not a single likable or interesting character, yet Mr. Ford was interested enough to write some three hundred pages about them. But

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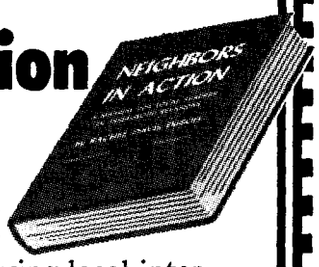

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his intentions toward them waver. At one moment he appears to be satirizing them, occasionally with a brilliant wit but more often with the pile driver persistence of Milton Berle. Again, he would invoke our sympathy for poor little lambs who have lost their way. Finally, he just abandons them, presumably with the idea that history—in the form of an impending war—will pick them up.

Mr. Ford's style is lively and frequently engaging. His settings and his memory of the period have an authentic ring. Unfortunately he has chosen to concern himself with characters of little interest and has neglected to have anything interesting happen to them. —EDWARD J. FITZGERALD.

HERE COMES A CANDLE, by Fredric Brown. E. P. Dutton. $2.75. Mr. Brown, whose "Fabulous Clipjoint" and other detective novels are distinguished by imagination, good humor, and unpretentiousness, has now produced a work in which only the first of these qualities can be discerned. "Here Comes A Candle" is the story of Joe Bailey, a pitiful young hanger-on in the numbers racket in Milwaukee, who has been haunted since childhood by that grisly nursery rhyme which concludes:

Here comes a candle to light you to bed,
And here comes a chopper to chop off your head.

Why the unhappy Joe is so bedeviled is a long story, and Mr. Brown doesn't make it any shorter in the telling. Little Joe, at the age of three and one-half, had a traumatic experience involving his father, a candle, and a chopper. Two and one-half years later, he led the police to the movie house which the elder Bailey and some associates were about to hold up, and thus encompassed his father's death. (Oedipus-motif on the trombones.)

The candle-chopper story is, of course, an infallible indication of what is to come. At the age of nineteen Joe falls for a nice girl, takes part in some hold-ups, and finally follows his nice girl to Racine where he dies with her in a psychopathic nightmare, in which the candle and chopper make a lurid final appearance.

All this violence is rather below Mr. Brown's usual level of achievement. To make matters worse, he has chosen to enliven his tale of terror with some singularly unfortunate deviations from straight narrative. A half-dozen interludes are presented in a half-dozen different forms,—pretentious stylistic vaudeville that makes the book a distressing bore. —MILTON CRANE.

EDUCATION

(*Continued from page 17*)

either with too much teacher fraternizing or with its opposite, a retreat into the authoritarian. In this book we are wisely reminded that there is a genuine tension, existing and inevitable, between teacher and student. The good will of students, "whose aims, character, and relations are never identical with the aims, character and, relations of the educator," is the reality. There have to be acknowledged —and I agree with the author—"differences which prevent identity of ends between the older and the younger generation." Perhaps the European can be more realistic and more fruitful in seeing this difference than can we who are fatuously all "young" together when we are not as teachers standing on a pedestal! "That individual wills which mutually limit each other [by factors of age differences, for example—O.T.] can nevertheless participate in a moral work of social cooperation, is the never certain and ever open problem of moral education"—moral here meaning all responsible education. I submit that American higher education will profit as there is fuller recognition of this reality of subtle differences of total outlook affecting teacher-student relationships. What, one may ask, has the mentality of a young person born in 1930 to share as to what James called his "apperception of mass," with the teacher born prior to 1910? The question is critical to the teacher's educational attitude and method. The question is mine and not the author's, but he suggests it.

There is vibrancy and depth of penetration in this study. It all adds up to no procedures in or out of the classroom. But it does add up to the heightened perceptiveness of the reader if, by good fortune, he is a teacher. The author, however, modestly realizes his own problems of persuasion. One can apply to him what he says of others: "Many families in America have had, at one time or another, this experience, that the remembrance of their European past has no constitutive power to bring about an educational reality in the new situation."

This author is in a new situation —one characterized by its own peculiar dynamisms. For myself, I can only wish more "constitutive power" to him in his influence on the American campus.

Ordway Tead is chairman of the Board of Higher Education in New York City.

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Teacher Caliber & Pay

FACULTY PERSONNEL POLICIES IN HIGHER EDUCATION. By L. C. Woodburne. New York: Harper & Bros. 201 *pp.* $3.

By SEYMOUR E. HARRIS

EVERY college teacher should read this book. It is by a dean of the University of Michigan and is another in the series of important books on education published by Ordway Tead's department at Harper's. In publishing these books with limited markets Harper performs a genuine public service.

Dean Woodburne's main problem is how, despite the trying financial problems confronting institutions of higher learning, to achieve distinction in university faculties. (And he wrote before the Korean crisis, which threatens another inflationary spiral and corresponding headaches for financial officers of the colleges and universities.)

The author envisages all kinds of economies: promotion on merit, not seniority; salary increases on merit, not by automatic increases nor by adjustments, open to all, to a rising cost level; conservation of the professors' time and energy by providing secretarial work; sifting Ph.D. candidates who are a drain on faculty time; demanding results from sabbaticals, rather than considering them an opportunity to lounge on the Riviera or Jamaican beaches; improved planning that precludes a saturation of appointments at the upper level and assures incentives at the lower; increased teaching loads for the university professor who shirks his research responsibilities; more teaching and less research for the gifted teacher, and more research for the inept teacher but brilliant investigator; shunning of pay increases on the basis of competitive bids from the outside. With all of these this reviewer agrees. And the author makes fertile suggestions on methods of attaining objectives.

I note one important omission. Despite his penchant for economy Dean Woodburne supports permanent tenure (for the worthy only) as a protection for the teacher or investigator who would speak out and examine objectively the new ideologies even though they be considered as radical as democracy was in the eighteenth century. But he fails to mention the growing threat to academic freedom in the current struggle between boards of trustees on the one hand and the presidents, provosts, and deans on the other, the latter being the shock troops between boards of trustees, generally

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Prof. E. G. Schwiebert *of Wittenberg College, Ohio, has written* LUTHER AND HIS TIMES *at the suggestion of the late Prof. Preserved Smith, America's greatest Reformation Scholar, under whom he studied for three years. Prof. Schwiebert is a graduate of Capital University Seminary and was granted his Master's Thesis of "Martin Luther as a Preacher" from Ohio University in 1923. Two years were spent in the University of Wittenberg in Germany in intensive study of first-hand information for background material for* LUTHER AND HIS TIMES.

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dominated by businessmen and lawyers, and the faculty. A tug-of-war often goes on between the trustees, usually supporting the status quo, and the college administrators, who demand free inquiry. Few institutions escape this struggle, which is reflected in the minimal chances of appointment of the nonconformist and in the resultant unwillingness of some college administrators to recommend the maverick and thus to risk the rebuff of nonapproval by the trustees. What does it matter that they do not fire the current Veblens and Beards if they do not allow them in?

Dean Woodburne notes the low salaries of college personnel. Apparently aware that income equal to the $40,000 earned by highly successful lawyers or doctors (three times that earned by the equally successful university faculty personnel) might impair the effectiveness of the great scholar or teacher, he proposes a pay rise of but 50 per cent. Unfortunately, he fails to tell us where the money is coming from.

Noting a trend towards lower retirement age, Dean Woodburne would reduce the retiring age from seventy to sixty-five. He supports this position in part because it would open up more jobs for the young. His conclusions here run counter to the trend in a nation increasingly populated by the old. The dean will not find support for his views either in the Social Security Board nor among geriatricians. Furthermore, he brushes aside lightly the increased costs involved. Lower rates of interest and inflation even at current age of retirement have cut pensions to about one third or less of last pay. Retirement five years earlier would double the costs to maintain even present low standards.

I also miss in this book an adequate discussion of the numbers to be trained by *all* colleges and universities, though there are illuminating remarks on appropriate numbers for individual institutions. But let us not be too greedy. Here is a dean who is thinking about important problems.

Seymour E. Harris, professor of economics at Harvard University is author of "The Market for College Graduates."

Training for Freedom

EDUCATION AND MORALS. By John L. Childs. New York: Appleton-Century-Crofts. 299 pp. $2.75.

By PAUL R. HANNA

DURING the past twenty-five years educators have come far in modifying our ancient methods of schooling. Leaders among laymen and teachers alike now generally accept the newer theories of learning that place great stress on experience, on purposeful activity, on the uniqueness of individual differences.

Some school practices, however, have come increasingly under criticism. Certain of the newer psychological theories have often been interpreted to mean that any experience is as worth while as any other—as long as children are active; that individuality should be encouraged to accentuate itself—even though the end result is group and individual disorganization. In the opinions of many of progressive education's strongest supporters, the shortcomings of such school practices are obvious.

Much of the leadership during this quarter century of school reform has spoken and written from the lecture halls and swivel chairs of Teachers College, Columbia University. Here such men as John L. Childs, John Dewey, William H. Kilpatrick, George Counts, H. L. Caswell, and Harold Rugg have led the revolt. But as is usually the case in reform movements, some camp followers have lacked vision and balance sufficient to prevent abuse of the developing principles.

A new volume by Childs is the most significant statement of the case since Dewey wrote his "Experience and Education." As a member of the frontier group at Columbia Teachers College and as a leader in the Progressive Education Association, Childs is qualified to serve as a "loyal opposition" in sharpening the conflicting issues.

Childs opens by stating his belief in the tenets of democracy, respect for the child as a person, the importance of experience and purpose, and similar planks in the platform of Progressive Education. But at this point the author emphatically voices his belief that something is wrong—something is missing. Childs contends that we in a democratic community are morally committed to preserve our preferred way of life from alternative systems now attacking ours. He says that "we shall not be able to meet this attack unless we are prepared to defend the moral foundations of our democratic and experimentalist program of education." He does not believe that education for freedom and

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for the full development of the individual can possibly survive under the authoritarian systems of the right or the left. He holds that our way of life can survive only if we deliberately train our children in the attitudes and habits that make this cooperative life of free men possible.

Childs now comes to sharp criticism of many educators who profess to be committed to democratic education:

> I have written "Education and Morals" because I consider it important for American educators to recognize that devotion to the ideals of democracy in no way bars us from making a deliberate effort to nurture the young in the essential patterns of democratic life and thought. If our schools are to serve as positive agencies for the maintenance of a "free" society, they must be concerned today with "society" as well as with the "child," with "subject-matter" as well as with "method," with "product" as well as with "process," with human "responsibilities" as well as with human "freedoms," and with social and moral "ends" as well as with classroom "procedures" and educational "means."
>
> Our country is now in a period of transition and cultural transformation. . . . It may well be that the fate of mankind will depend upon whether the American people can achieve the maturity—economic, political, intellectual, and moral—that is required if we are to use our vast power for the ends of peace and material and cultural progress. I have called this book "Education and Morals" because I have wanted to emphasize the character of the task that now confronts American educators. As I view it, this task is nothing less than the attempt to educate a generation equipped to undertake the formation of the patterns for a new civilization. As I conceive it that task is basically a moral task.

Here are strong convictions powerfully stated. In twenty-two chapters that can be read without a pedagogical glossary at hand, Childs enlarges on a program of a *deliberate* education, consciously selected, patterned, and taught so as to assure the continuance and improvement of a democratic civilization. He would have his readers understand the seriousness of the task—a moral task of choosing what kind of citizens we wish to produce and then of deliberately organizing the experiences in school so as to achieve what we consider significant. He does not leave his reader wondering what the specifics of such a program might be; he spells out the tasks in bold letters. We need such help to see our way to survive in a divided world. One can hope desperately that laymen and educators will read, ponder, and act on this presentation.

Paul R. Hanna is professor of education at Stanford University.

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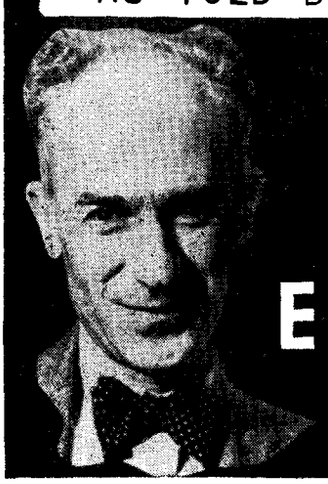

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Studies in Human Relations

RACE RELATIONS IN DEMOCRACY. By Ina Corinne Brown. New York: Harper & Bros. 205 *pp.* $3.

DEMOCRACY DEMANDS IT. By William Van Til, John J. De Boer, R. Will Burnett, and Kathleen Coyle Odgen. New York: Harper & Bros. 117 *pp.* $1.50.

By Milton R. Konvitz

THESE two books are the most recent additions to the publication series of the Bureau for Intercultural Education. They add to the value and prestige of the series and the Bureau.

Professor Brown, of Scarritt College in Nashville, has written a comprehensive and readable handbook on the Negro and on the status of the Negro in the United States. The book meets a very real need for a short, objective statement that one might recommend, with a clear conscience, to both teachers and students. Although the book contains no original materials or insights, it is nonetheless an original book in the sense that everything in it had been well absorbed and digested by the author and made her own.

The book offers the latest findings of anthropologists and ethnologists on race and the treatment of race distinctions in various cultures. These subjects, as well as all others in the book, are treated historically and analytically. There are interesting chapters on the status and role of the Negro in the United States from his earliest arrival in the sixteenth century to the present day.

In her treatment of the Civil War it seems that Professor Brown has followed the view of James G. Randall and Avery Craven that slavery played a rather minor role among the causes of the Civil War, though she does not cite either of these revisionist historians. Her presentation of this subject would be more balanced had she read and taken seriously the recent works on this question by Bernard DeVoto and Arthur Schlesinger, Jr.

"Democracy Demands It" is described as "a resource unit for intercultural education in the high school." This little book is sponsored not only by the Bureau, but also by the National Council for the Social Studies, the National Science Teachers Association, and the National Council of Teachers of English. The book offers detailed descriptions of units of work in high-school studies that would make possible "learning experiences" in the field of intercultural education.

Such education is based, say the authors, on three ideas: the democratic way of life; the religious tradition of Western civilization, and the scientific method of inquiry. With John Dewey, H. M. Kallen, and Sidney Hook, they stress the belief that humane intercultural attitudes can be built only where "teachers know and like both children and the work at hand, where youngsters count, belong, are trusted, welcomed"; and that such attitudes cannot be built in authoritarian schools "by teachers who conceive their task as pounding knowledge into skulls assumed to be thick."

These books should prove useful in all schools that regard problems of human relations as "a center of experience well worth direct study."

Milton R. Konvitz is professor of industrial and labor relations at Cornell University and author of "The Constitution and Civil Rights," among other works.

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Uncoerced Persuasion

THE IMPROVEMENT OF PRACTICAL INTELLIGENCE. By R. Bruce Raup, George E. Axtelle, Kenneth D. Benne, and B. Othanel Smith. New York: Harper & Bros. 303 *pp.* $4.

By THEODORE BRAMELD

THE theme of this significant book is capsuled in one phrase: "uncoerced community of persuasion." It is almost an ironic phrase at the present moment in history, for persuasion as a method of resolving conflict seems at a low ebb of effectiveness by comparison with the power of cold and ruthless coercion. Yet it is also a reassuring phrase. The rich veins of meaning that educators and laymen have discovered in it since the book first appeared some six years ago result now in republication. No more helpful book in educational theory has appeared in the interim.

For the quartet of authors, all of them professional philosophers of education, the uncoerced community of persuasion is the only defensible alternative to compulsion, compromise, exploitation, excommunication, or other methods by which we more commonly cope with the problems of our culture. It is an alternative conceived as educational, but not in the schoolroom sense. Education, rather, is synonymous with practical intelligence at work in every sphere of human relations.

The improvement of practical intelligence is possible only by careful analysis of its parts, and by continuous practice with the method it connotes. For example, the authors make much of the distinction between purely factual judgments and practical judgments. The former, typical of the scientist, dominate a program of elementary, secondary, and higher education that prides itself on its "neutrality" and "objectivity." The latter are explicitly moral in character: they do not ignore facts, but they reach beyond the evidence of what *is* to a conviction of what *ought to be*. In evading or minimizing careful attention to the ideal, purposeful side of democracy education has not, of course, excluded norms; it has merely helped to reinforce many that are shallow, narrow, inconsistent, or even obsolete. The task now is to re-examine norms with the same care that we try, in the natural and social sciences, to examine facts, and then to reach the clearest public consensus about them of which we are capable.

Within this framework, Professor Raup and his colleagues delineate the structure and function of descriptive-

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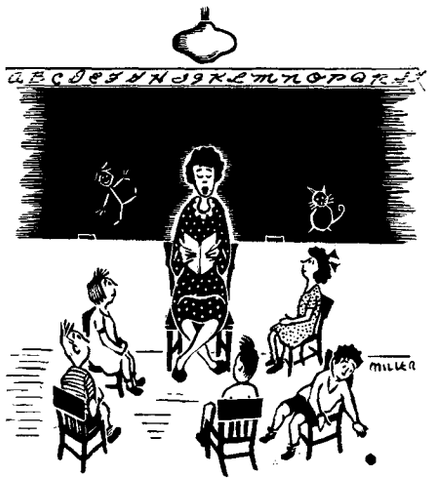

normative judgments in various perspectives. Social planning, which they hold indispensable to our kind of culture, is found to include four interdependent steps: the survey, projection of ideal goals, programming, and execution. Again, every adequate judgment of practice may be dissected into four "moods"—the indicative (the factual or descriptive phase), contemplative (the overviewing, perspectival phase), optative (the ethical or normative phase), and imperative (the decision-to-act phase). The more completely all four moods operate together, the more uncoerced the community of persuasion. Similarly, the more fully individual judgments and community judgments are interfused, the less likelihood of the fallacy that practical intelligence is an experience of separate persons each judging for himself. Still another principle of unity is offered by a sufficient theory of symbols: recognizing that without effective communication there is no hope of attaining genuine agreements within or between groups, the authors draw heavily upon semantic authority to prove that words are both informative and dynamic, both scientific and poetic, and that they are rightly used in both ways by every community learning to behave democratically.

Despite interspersions of bulbous language that could have been compressed by further rewriting, and despite a certain quality of liberal tender-mindedness inevitably infecting thinkers so deeply imbued with the philosophy of pragmatism and progressive education, their book adds a new dimension to our thinking about democracy. It will be unfortunate if a wide audience does not benefit from its solid scholarship, its synthesis of the social sciences, psychology, and philosophy, and above all its challenge to the rigidity of our habitual notions about intelligence.

Theodore Brameld is professor of educational philosophy at New York University.

Advice to Parents

HOW TO HELP YOUR CHILD IN SCHOOL. By Mary and Lawrence K. Frank. New York: Viking Press. 368 pp. $2.95.

By CAROLINE PRATT

THIS is a book of opinion about children based on experience as well as upon a vast knowledge of what is applicable in psychology and psychiatry to the growth patterns of young children. It is so simply written that the general run of reader can understand it and get the point—and there is always a point and usually a vital one. It is addressed to parents and its attitude is one of helpfulness rather than criticism.

It is assumed that parents are curious about the modern schools, so besides describing what kind of homes children should have, the Franks go with the parents through the nursery, kindergarten, and all the grades of an elementary school. Such subjects as growth patterns are explained and illustrated so that one gets a sense of the vitality of a school that makes use of the discoveries of science by changing the curriculum to meet the need of each child.

The examples of unruly behavior that have to be met are typical and the way of meeting them simply stated. There is no hesitation about calling a spade a spade, nor discipline discipline, but there is a vast difference between the kind of discipline the Franks advocate and that of the old-time disciplinarian.

Great stress is laid upon play as it occurs both in the home and in the school. To most people play is concerned with balls and bats, golf clubs and tennis racquets, and all those activities that we speak of as organized games. But the Franks mean something quite different when they talk about play. They speak of the differing materials with which the modern school for young children is equipped —such as paints and crayons, blocks, toys, a bench and tools, clay, scissors, colored papers, and musical instruments. Children "play" with these. They do the organizing. There are no rules. They register their ideas and bring them into relation. An onlooker gets a strong feeling that such children are getting something that responds to the term "education" as well as to that of "play."

Chapter Five, entitled "Families Old and New," contains interesting material further emphasizing the importance of families. It is claimed that children brought up in institutions do not thrive. They are physically

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well taken care of according to the latest data on scientific care of children, but do not get "the mothering and fondling" a human infant needs. Following this are sections on "The Importance of Families," "Emotional Climate of the Home," "Standards Common to All Families," "Difference in Family Values," "Parents Are People," etc.

The rest of the book is concerned with children beyond five years of age. While the teacher more or less sees the children eye to eye with the Franks in nursery and kindergarten, I doubt if they have to face in school the conduct the Franks describe as common to sixes, sevens, and eights. Teachers always have two or three children whom they call difficult. But the majority of the children find pleasure and satisfaction in what they find in the modern schools to occupy them, and assuming an experienced teacher the days pass by without much conflict or bad behavior.

Whether they agree with these chapters on behavior or not, it is important that parents read them.

The book contains a bibliography as well as a comprehensive list of "other organizations that may be helpful to parents."

Caroline Pratt is principal emerita of the City and Country School in New York City.

FRASER YOUNG'S LITERARY CRYPT: No. 377

A cryptogram is writing in cipher. Every letter is part of a code that remains constant throughout the puzzle. Answer No. 377 will be found in the next issue.

PQKLGHA QBGCCQAGMQK

OFM FOST FRA EHKQAT

WRM GSKF FRA XQGZOQKK.

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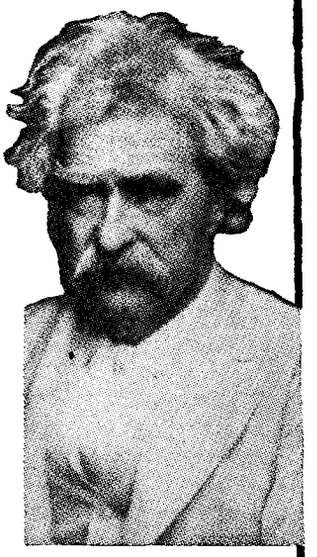
Answer to Literary Crypt No. 376

Sins and debts are always more than we think them to be.

—T. FULLER

Lauded and lionized
Censored and criticized



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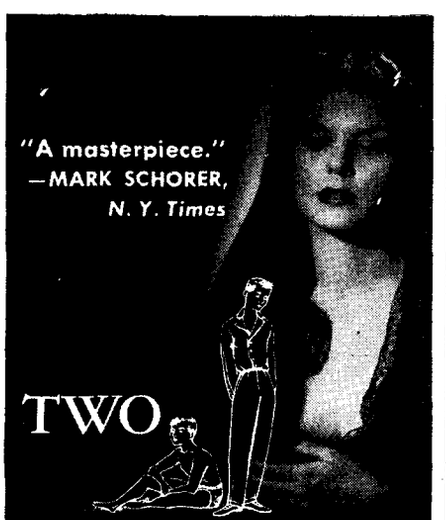

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IDEAS ON FILM

Eyewitnessing the World of the 16 mm. Motion Picture

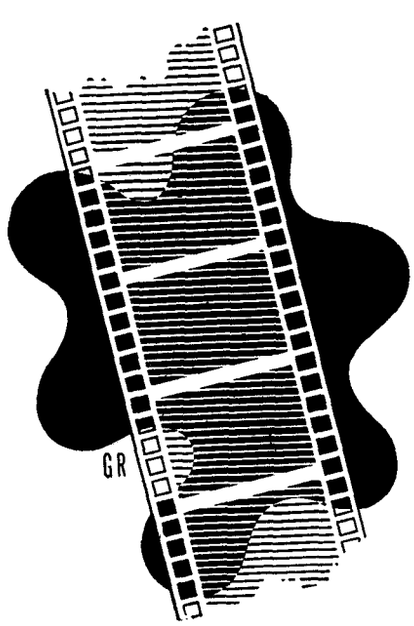
EDITOR'S NOTE: *The welfare of its children is surely one of the greatest problems any nation can concern itself with. In the family, in the school, and in the community children develop as we allow and help them to develop. Of the many films on child care and education that, for lack of space, have not yet been reviewed in these columns the following were selected as having special value in promoting deeper understanding between the young and their elders.*

KNOW YOUR BABY. *Produced by Crawley Films and distributed by the National Film Board of Canada, 1270 Avenue of the Americas, New York 20, N. Y. (10 min., color or black-and-white.)* This film touches upon some of the important factors in the care of the new infant. Feeding, bathing, clothing, and loving all help determine the child's future physical and emotional well-being, and the film gives some practical examples to bear in mind. In addition, it dramatizes the relationship of the new baby to other members of the family, particularly to older siblings who are likely to become jealous and demanding. The film packs a great deal of information and experience into its single reel.

SMALL FRY. *Produced and distributed by the National Film Board of Canada, address above. (10 min.)* When parents are not able to look after the needs of their own children, whose responsibility is it? "Small Fry" points out the great inequalities of opportunity among children all over the world and shows the Canadian Government's provisions for family allowances, improved schools, medical care, and facilities for sports and recreation for children who otherwise would be deprived. In addition to well-organized information on the subject of the ever-present need for child-welfare programs of all kinds, the film includes some really delightful shots of young children, one of the most memorable of which shows a youngster on her way to her first day at school.

LIFE WITH JUNIOR. *Produced and distributed by the March of Time Forum, 369 Lexington Avenue, New York 17, N. Y. (18 min.)* Produced in cooperation with the Child Study Association, this film shows a busy day in the life of a ten-year-old. Junior hates to get up just as much as he hates to go to bed. His addiction to the comics and the radio seems as much a part of his development as his love of candy. He finds new responsibilities in his work at school, as a cub member of the Boy Scouts. No one thinks of him as adorable any more. If he is lucky, his family and teachers are genuinely interested in him as a person and he feels the effects of their interest and guidance. But his need for a feeling of freedom is manifested in a variety of ways during his strenuous day, and it looks as if Junior is more or less on his own. "Life with Junior" is typically an American movie, for Junior himself is truly an American concept. The film is amusing but hasn't a great deal of warmth to it.

THE CHILDREN'S REPUBLIC. *Produced by Carroll Productions. Distributed by A. F. Films, 1600 Broadway, New York 19, N. Y. (24 min.)* This is by no means a typical story of what happened to French orphans after the war but it is as pleasant an exception to the rule as we might wish for. It is the story of Renée and François Desbois and their new home in a model school for young people, where life takes on new meaning and hope. Madeleine Carroll visited this French "republic" and was so interested in it that she produced this film. Narrating it and appearing in the final sequences, Miss Carroll adds her own quiet charm and beauty to an already attractive film on the rehabilitation of underprivileged children.



THE FIGHT FOR BETTER SCHOOLS. *Produced by the March of Time. Available without charge from the National Citizens Commission for the Public Schools, 2 West 45th Street, New York 17, N. Y. (20 min.)* The development of our public-school systems on a community basis has resulted in many inequalities of opportunity in education. This film shows how the citizens of Arlington County, Virginia, worked to put through the necessary legislation to insure the kind of schools and educational facilities they wanted for their children. It also explains the program of the National Citizens' Commission for the Public Schools in helping communities throughout the country bring their schools to meet present standards and needs. "The Fight for Better Schools" is an important, although necessarily limited, visual introduction to the problems of reorganizing and revitalizing our public-school systems. Follow-up assistance for a real community fight for better schools is also available from the National Citizens Commission.

PAY ATTENTION. *Produced and distributed as above. (30 min.)* Sixth in the Vassar College Normal Personality Development Series, "Pay Attention" deals with the education of deafened children. It shows a variety of remedial techniques associated with pre-school, elementary and high-school children, taking into account special personality and emotional difficulties associated with deafness among children. Suitable for general audiences, as well as teachers, psychologists, and other specialists, the film is interesting throughout and pleasingly presented.

MEETING EMOTIONAL NEEDS IN CHILDHOOD. *Produced by the Department of Child Study, Vassar College. Distributed by the New York University Film Library, 26 Washington Place, New York 3, N. Y. (33 min.)* This film is one of the Vassar College Studies of Normal Personality Development Series. Our citizens are products of their childhood, the film states. If they are not interested in the welfare of others, if they are wasteful and have no sense of responsibility, it may be due

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in part to their early lack of security. The film points in turn to the typical kinds of behavior in an elementary-grade class—the clown, the sassy kid, the day-dreamer. It investigates situations in the home which intensify "problem" behavior and shows how teachers and parents can help remedy them.

The child must feel free to come and safe to go, the film says, for confident people make competent people. "Meeting Emotional Needs in Childhood" leaves much to be desired in the organization and filmic presentation of its material, but it is an important film not yet equaled in the significance of its message.

SCHOOL IN CENTERVILLE. *Produced by the Southern Educational Film Production Service. Distributed by the Department of Rural Education, National Education Association, 1201 Sixteenth Street, N.W., Washington D. C. (20 min., color or black-and-white).* This is the most recent film on American education and certainly one of the best. Its subject is rural education geared to problems of learning to live in the community. We see classes in action at a model school in rural Virginia, where students are at work on projects which relate both to their need for knowledge and to the future roles they will take in the community they live in. The three R's aren't neglected but are integrated into meaningful work and study and activity. Everything about this film is good—what it shows and the way it shows it—and all parents, teachers, and school administrators should see it.

A BETTER TOMORROW. *Produced by the OWI Overseas. Distributed by Castle Division of United World Films, 1445 Park Avenue, New York, N. Y. (24 min.)* Alexander Hammid's film study of three progressive public schools in New York City, although it was made several years ago, has only recently been released in this country. A kind of companion piece to "School in Centreville," it shows the vast potential educational resources of a large city. "A Better Tomorrow" was made to show people outside the United States the strong points of American education. It presents a challenge to Americans to pursue these goals more conscientiously and effectively. The photography and direction are excellent, as is usual in a Hammid production.

In addition to these films there are the McGraw-Hill Text-Film on teacher education [*SRL Sept.* 11, 1948], which continue to be widely used in teacher training. Set up to show teachers how to approach problem situations in the classroom, they deal with maintaining discipline, recognizing and helping the maladjusted student, planning lesson activities with the class, and the like. McGraw-Hill has also recently released two new film series of interest—one on marriage and one on child psychology. Both will be reviewed soon in *SRL*.

But the film which explores the real and total meaning of education in this country has yet to be made. There has always been a lot of confusion about the word "education." No film has yet made an orderly attempt to dispel that confusion by showing that the family, the community, and the nation have the full responsibility for fostering and sponsoring the correct development of the young. Training young people to gain a useful and profitable livelihood, promoting in them a sense of satisfaction from achievements which really benefit themselves and their neighbors, giving them more understanding of themselves and of the values of the community they live in—these are the essentials of good education in a democratic society. And the film which dramatizes the full significance of free education has yet to be made.

—CECILE STARR.

Film Bookshelf: Especially for Teachers

SELECTED LIST OF HUMAN RELATIONS FILMS. Published by the Film Division, American Jewish Committee, 386 Fourth Avenue, New York 16, N.Y. 32 pp. 15¢.

Inter-group and inter-racial problems are the issues in the films described in this pamphlet.

INTERNATIONAL UNDERSTANDING: A Selected List of 16mm. Films Dealing With the United Nations, its member states, and related subjects. Compiled by Maxine Harrison, with the assistance of Margareta Akermark, Irene F. Cypher, and Grace F. Ramsey. 64 pp. Copies available from the Commission on International Relations, National Education Association, 1201 Sixteenth Street, N.W., Washington 6, D.C. 25¢.

This catalogue includes brief and pertinent information on 438 films.

MAN AND HIS FOOD: A Discussion Guide on 25 Films, with notes and questions. 54 pp. A UNESCO project, published in this country by the Educational Film Library Association, Suite 1000, 1600 Broadway, New York 19, N. Y. 75¢.

This pamphlet provides thorough film descriptions and helpful suggestions for discussion. Some of the films included are not available in this country.

FILMS FOR SPANISH CLASSES. Prepared by Cynthia Press. 44 pp., mimeographed. Copies available from Foreign Language Division, Stephens College, Columbia, Missouri. 50¢.

Short study guides and informal comments are given on approximately 100 films, mainly dealing with Latin America; some with Spanish soundtrack, including a handful of feature films.

BIBLIOGRAPHY ON AUDIO-VISUAL INSTRUCTIONAL MATERIALS FOR TEACHERS IN THE ELEMENTARY GRADES. Prepared by Constance Weinman. Bureau of Publications, Teachers College, Columbia University, New York 27, N.Y. 42 pp., mimeographed. 80¢.

As the title indicates, this is a listing of articles and books dealing with a variety of non-book materials for primary school use.

EDUCATORS GUIDE TO FREE FILMS. A new edition listing nearly two thousand sponsored films and their sources. Available from Educators Progress Service, Randolph, Wisconsin, at $5 per copy.

EDUCATIONAL FILM GUIDE. H. W. Wilson Company, 950 University Avenue, New York 52, N. Y.) A 163-page supplement to the 1949 annual volume and is far superior to any of the volumes that preceded it. Fred Krahn, who has edited the 1950 supplement, gets thanks from this department for the many improvements in content and arrangement, with the hope that next year's volume will be even better. The "EFGuide" is sold by subscription—in this case, $4 for the annual 1949 volume, the 1950 supplement, and ten monthly supplements to come. Obviously a bargain! This and "Educational Film Guide," the most complete film listings available to date, are indispensable for reference purposes, and should be in every school library.

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GROWING UP AT SCHOOL

***The Saturday Review*'s Guide to Selected 16mm. Sound Films.**

HUMAN BEGINNINGS

Produced by Eddie Albert Productions. Distributed by Association Films, 35 West 45th Street, New York 19, N.Y. (22 min., color).

WHEN psychologist Lester Beck and film producer Eddie Albert came out a few years ago with a film called "Human Growth," a mild quake was felt throughout the educational world. Made for and about early adolescents in classroom study of the physiological and accompanying psychological development of the human being, the film received the greatest praise and, mainly from non-teachers, non-parents, and non-adolescents, the greatest criticism. In nearly every case it was not the film itself which was being judged, but the *idea* of the film. As a motion picture it was not out of the ordinary in any sense. The subject matter, brought to life by the film, was the center of the controversy. "Human Growth" showed real boys and girls watching an animated cartoon depicting the working of the reproductive system. After they had seen the cartoon, the "film within the film," they talked about it and asked questions. There is nothing in "Human Growth" which could not be found in any relevant textbook. But in a film, with young people asking questions as freely as they were able, it suddenly became "new."

Now the men who were responsible for the production of "Human Growth" have come up with something that is certainly an eye-opener. It is "Human Beginnings," a film designed to help six-year-olds express and clarify their ideas and feelings about how a baby grows. Based upon research among young children in the public schools of Eugene, Oregon, and filmed with pupils at the Walt Whitman School in New York City, the film first shows a class of boys and girls working out, through drawings and clay models, their ideas of how a baby grows inside its mother. Each child holds up his drawing and tells the others what it means to him.

The film indicates that all the children have a fairly sound basic idea about human growth, but each idea has been distorted according to how much the child feels he must hide and by how many disturbing emotions hinder his expressing what he knows. The difference, for example, ranges from a gentle and naive drawing which shows three lumps in a mother's "pocket" (when the owner of the drawing is challenged by another child that there are too many babies, he lisps, "But they're twiplets!") to the very complex drawing of a decapitated mother who obviously never could and never did love her own child.

After all the drawings have been displayed and talked over, the teacher in the film calls on one of the boys to tell about his own new baby sister. As he talks the film shows his mother and father helping prepare him to understand about the new personality that is on its way to share their home and their lives. After the baby is born, he even has a chance to help select her name and he chooses "Marilyn." As in "Human Growth," the film ends with children asking questions.

The drawings and the children's comments about them are the real meat of the film, something quite new for the public to see and hear. And undoubtedly they will help other six-year-olds get started on a similar project. Yet, before the film is shown to youngsters, or even to parents and teachers, it should be remembered that the film is an experimental one, based upon experimental research findings. It points to ways in which what we are learning about six-year-olds can help us in helping them grow up, but much more preparation than just the film alone is needed before this can be achieved.

One note about using "Human Beginnings": it probably should not be shown to children above the age level for which it is intended. At eight or older, it seems that the child is not generally receptive and open on the subject of babies and motherhood. The film is not likely to be well received by older children. But for really small fry—of course, with properly planned and guided preparation and follow-up, and parental cooperation—and for parents and teachers themselves "Human Beginnings" should be a helpful and valuable experience.

Other films which might well be shown to young children before "Human Beginnings" are Encyclopaedia Britannica's "Animals Growing Up" and "The Growth of a Plant" (both available from EB Films, Wilmette, Illinois, ten minutes each). Alexander Hammid's "Private Life of a Cat" could also be screened and considered as part of the prologue; a silent version of the film may be rented from the New York University Film Library, 26 Washington Place. New York 3, New York.

This brings to mind one important film yet to be made. Someone with psychiatric experience should plan a film to show how adults react to a situation as open and honest as the one in which the children in "Human Beginnings" are shown. Only when adults can recognize conflicts and disguises of their own feelings can they realize how important it is that adjustments to real life be made as early and as naturally as possible.

—CECILE STARR.

For information about the purchase or rental of any films, please write to Film Department, The Saturday Review, 25 West 45th St., New York 19, N. Y.

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(*Continued from page 10*)

finally reach a point where the principal duties of citizenship for large numbers of people will be reduced to the payment of income taxes and voting in national elections.

We have failed, moreover, to develop an adequate concept and program of education for freedom. As a result of this last failure we Americans do not really understand our own way of life. We are indifferent and ineffective in its practice and we are, therefore, unable to present the message of freedom to the world in dramatic and compelling terms.

The relationship of democracy and education has been voiced and reiterated by practically every leader in our national history. Many people believe that if only every child could start school earlier, remain in school longer, and graduate into a society where he would have the benefits of our present types of adult education, all would be well with America and the world. It is becoming increasingly clear that this is a sad illusion. In the fifty years of the present century, for example, we have had many times as much education as in any previous century; yet, we have already killed several times as many people as were killed in any previous whole century. It would almost appear that the more education we have the more effective we are in killing each other. Be more specific if you like. In Germany (perhaps the most literate nation in human history) highly educated leaders methodically exterminated six and one-half million people in cold blood. In England and France the graduates of such institutions as Oxford and the Sorbonne muddled their way to Munich and the Second World War. Here in America the graduates of our finest institutions represent us in Congress in ways that often embarrass us greatly. The present writer no longer believes that just more education is the solution to our problem. More important than more education is the task of achieving a different kind of education. We must, in fact, conceive a new role and place for education.

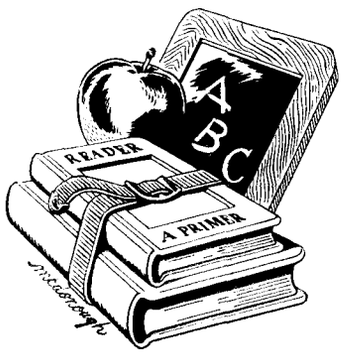
Throughout most of our national history we have taken our freedom for granted. Because there seemed to be no immediate threat, we felt that we could afford to be slow in action and that we would have decades and even centuries in which to solve our problems. We may have felt we had time to carry on an education of a pedestrian character largely devoid of fervor and dedication to our way of life. So, too, we felt we could endure apathy from most citizens in the community. We knew the processes of freedom faltered seriously, but we were sure we would muddle through. Now, however, time is no longer on our side. Allied against us are not only crafty enemies but widespread human want and suffering in great areas of the globe. We cannot hope to win through for freedom without a carefully developed strategy, a new dynamic education, and a resurgent community life organized around the moral and spiritual values that are the foundations of our freedom.

ONE need only read current newspapers and magazines to see that all is not well with American education at present, and that a more vital approach and program are imperative. Dotted across the country are pressure groups which complain loudly that education has gotten away from the fundamentals and that the only solution is to get back to the three R's. In many instances these groups engage their local school superintendents and boards of education in endless conflict over policies. Then again, many people believe that the urgencies of modern society are so great and the tempo of social change so fast that we can no longer depend upon education of children but must pin our faith on adult education. The concern of many of these lay individuals and organizations is commendable, but often their understanding of the facts affecting the problem is inadequate. In general these critics are right. There *is* something wrong with our present education, but lack of emphasis on the three R's is not the really important deficiency. Nor is the solution to the pressure group problem to be found in some processes for silencing the critical voices. Even the proposal for more adult education lacks the dynamic quality that is needed if American communities are to take on the vitality and effectiveness they now need, for adult education has somehow failed to kindle the imagination of the American people despite sincere efforts on the part of workers in the field.

From within the profession itself comes an even more varied array of proposals — new curricula, guidance techniques, new patterns of school organization, programs for public relations, and the like. It is true that change and improvement are needed in all of these areas, but even if the fondest hopes of those who advocate the changes were to come true we would still not have the kind of education America and other free societies need in the present crisis. No mere tinkering with the school machinery will suffice. Education and the total vitalization of democratic processes must be united as a single endeavor. Schools, no matter how good and effective they may be, cannot meet the current challenge alone. What is needed is a dynamic and vital community which in its totality and in all of its functioning is an educational enterprise. Each community must take on conscious educational purposes; lay individuals and groups must join hands with professional educators in an all-out effort to express human freedom and democracy in action both in school and in every agency that has a contribution to make to education and the total life of the community.

A resurgent democracy vitalized at the community level through a mobilization of the total resources of the community for education and community development is the new dynamic we need in education. When it has been fully released the community as a whole will have become an educational enterprise and lay and professional individuals and groups will have been welded into working teams which through the same activities advance both education and community development.

The first step toward this goal is to take inventory of our tradition of freedom and human values and the principles underlying Communism and other totalitarian patterns. Where our ideological opponents have based their hope for human betterment on materialism, denial of God, and subservience of the individual to the state, Western democracy must take its position firmly in support of the worth and dignity of all men. In word and deed we must demonstrate our faith in all men regardless of creed, color, or economic status. We must express in action our respect for the worth and dignity of every individual human being. Locally, nationally, and internationally we must be faithful to the truth as we see it and active in the process of building a true human brotherhood. To us the state is made for the service of mankind. Man is thus more important than the state. There is, however, one



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pitfall we must manage to avoid.

Democracy is not an abstract philosophical concept, not merely something to talk about. It is most of all something to be lived in one's daily life in association with other men and women. Democracy means action, not merely talk about problems or philosophical give and take. Therefore a democratic community is strong and effective when its citizens participate constantly and vitally in the processes of that community. It becomes weak and decadent when citizens fail to participate and leave community processes to elected officials. We know, too, that the fundamentals of education have to do with the practice of good citizenship, and that we shall achieve effective education only when children and adults learn to be good citizens by being good citizens now in school, home, and community. This would mean that all community policies should be developed as far as possible through discussion with wide participation on the part of the citizens of the community. The present educational problems that are tearing many communities apart would become important activities for community education if there were some channel through which interested citizens could participate in the determination of educational policies.

There are already beginnings in this direction. In the state of Virginia many small communities under the leadership of Jean and Jess Ogden have found ways whereby group efforts and wide participation have contributed to the solution of many problems and made individual communities better places in which to live. In Montana several communities, aided financially by the Rockefeller Foundation, studied their own community life, enlisted the cooperation of their citizens, educated themselves in the process, and achieved results of importance for the vitalization of democracy at the grass roots. In Connecticut nearly one hundred communities have taken steps to organize community councils for the study of educational and other community problems. In New York State the New York State Citizens Council has assisted local communities in studies and community development programs. Through the Committee for Kentucky under the leadership of Harry Schacter that state has vitalized its community processes. Other examples could be given. While the results achieved in these instances are often striking and promising as to potential achievements, they also indicate the scope of the undertaking and the difficulties involved.

Many attitudes must change and new techniques of leadership must be acquired if community-wide programs of education are to be developed. Perhaps no one must change his thinking and practice as much as the professional educator himself. First of all, he must recognize that the schools are only a very small part of the total of our community educational resources. In fact, had we no more educational resources at present than schools, the position of democracy in our country and in our world would be nearly hopeless. It is precisely because of the richness of the resources available that we have reason to believe that democracy can win on the education and propaganda front. Accordingly we must effect a total mobilization of resources to include the press, the radio, the organizations of labor and industry, voluntary organizations of every kind, such as the League of Women Voters, parent-teacher associations, churches, chambers of commerce, service clubs, etc. We should stop thinking of the superintendent of schools as superintendent of *schools* alone. We should give him the title of Superintendent of Education. This does not mean that he would dominate the other agencies but rather that he would work with them constantly in an effort to effect the most complete and effective mobilization of the community's educational resources. Professional educators must become more humble, more willing to listen, more capable in energizing the educational activities of other groups, more skilful in group leadership, and more realistic in their appraisal of the current plight of free institutions in our world and the urgencies they present. New programs of preparation for educational leaders are a must if a true community program of education is to be a reality.

It may well be that community development as the new dynamic in education can come into being only as initiative is taken by citizens themselves. The growth of specialization in our society has carried with it difficult problems of communication between the specialists and the lay membership of society. There is no exception to this situation in education. Often the lay leadership of a community has made a more accurate appraisal of the educational needs of a community than the professional leadership of that same community. Lay people are less inclined to think in terms of institutions and agencies and more inclined to face the real needs of the community and to approach the problem of meeting those needs on a community-wide basis without regard to vested interests. But lay leaders need training for their responsibilities. Perhaps this training could best be secured through cooperation between educational institutions and various communities seeking to carry on a community-wide program of education. Universities and colleges should provide short courses such as workshops in the field of community leadership where professional educators and lay people become teams in seeking solutions for community problems.

It is not enough, however, to develop the organization for total mobilization of resources for education in every community. This mobilization must be carried on with a full awareness and understanding of the power of freedom and a realistic understanding of the threat of Communism and other types of totalitarianism. Communism has appealed to the masses in Asia because it promised progress toward the decencies of life and soon after its arrival delivered part payment. But perhaps more important than the promises of Communist leaders is the zeal with which they spread their education and propaganda. Democracy and freedom must have equal zeal though different strategy and methodology. Though we often fail to sense it, we as the proponents of freedom have a far more attractive philosophy to further. Every community organization must understand this philosophy and make itself a living example of its meaning in method, in spirit, and in zeal.

As the bearers of the only really authentic revolution we are only playing our proper roles when we take a genuinely creative outlook on life. We

LITERARY I.Q. ANSWERS

1. Betty Smith. 2. Samuel Francis Smith. 3. Justin H. Smith. 4. Lillian Smith. 5. Alfred Emanuel Smith. 6. Walter Bedell Smith. 7. Alexander Smith. 8. Laura Rountree Smith. 9. Adam Smith. 10. H. Allen Smith. 11. Dodie Smith. 12. Thorne Smith. 13. M. Holland Smith. 14. Logan Pearsall Smith. 15. B. W. Smith. 16. Francis Hopkinson Smith. 17. Nicol Smith. 18. Winchell Smith. 19. Merriman Smith. 20. Capt. John Smith.

SOLUTION OF LAST WEEK'S DOUBLE-CROSTIC (No. 858)

*MAXWELL [E.] PERKINS:
TO THOMAS WOLFE
[June 3, 1930]

Don't ever think about the public or the critics. . . . You are a born writer if there ever was one. . . . I doubt if you will really think of any of the extrinsic matters when you are at work, but if you did, that might make it less good.

*From "Editor to Author—The Letters of Maxwell E. Perkins."

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see every human being as a unique organism. This means each person has capacities not possessed by any other individual. To us the good society is therefore the free society for it alone releases these creative capacities. And the fact is we have released human creative talents to a greater extent than has ever been done before in human history. The productive power of American industry can still be increased through further and more complete release of creative talent and power. We can extend this creative power in the cultural and spiritual areas of life to a much greater extent than we have in the past. We can prove that a human brotherhood under freedom, under God, has more power to fire the imagination of the masses of people than any materialistic outlook which promises to feed men's bodies while putting their minds in chains and denying the existence of their souls.

Into our total educational program must come the practice and the proof of life in a democratic society. It is out of this society and its life that we get the materials of our education. It is in its life that both young and old learn and grow. We thus have all the ingredients for the needed "vitamin," the needed dynamic. We have only to blend them in a vital community life to secure their educational power. This done, we shall for the first time have energized our schools. Now they are often ineffective for they are isolated from the community like a dynamo without steam or water power. Conscious educational purposes on the part of the community expressed in action will energize the schools. Then, too, for the first time meaning and purpose can be given to our mass media for communication. These media will take on a new power when they have the message of a vital working freedom. All the resources of the community, lay and professional, together with our total technology must be harnessed to the task of the hour—that of creating the living proof of the dynamic and power in our way of life.

When democracy becomes resurgent, when it recaptures its original moral and spiritual fervor, when at home and abroad it practices what it preaches, when it makes of every community a vital functioning educational enterprise, education will have the new dynamic it needs. Then also democracy can and will win the battle of ideas. Then we can with practicality fight here and there around the globe for human freedom, for we will be fighting side by side with men and women who have freedom to win and who want to win it because they know it is a working reality.

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(Continued from page 49)

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TWO ROOM APARTMENT: Unfurnished, private house, utilities included, share bath, $45. Mount Vernon, N. Y. Call MO 7-7004.

A.B. IN ENGLISH, 21, creative ability, desires interesting position far from NYC. Box 559.

CAT LOVERS! Send $2.75 for special National Geographic cat-number. Colored photographs all breeds. Free catbook list on request. Box 133-V.

WANTED BY WRITER: Bit of land, northwestern Jersey, choice small house, reliable water supply, fireplace, please. Around $6,000. Box 558-D.

YOUNG GAG WRITER will correspond with humorous individuals. Box 557-D.

YOUNG LADY EDITOR wishes correspond with intelligent and responsible man. Box 537-D.

YOUNG WOMAN sense of humor, author successful book, interested naturally in writing—also music, the theatre, would like to correspond with masculine males similar interests. Box 538-D.

ART STUDENT, GOOD TYPIST. Expert instruction in exchange limited typing. Opportunity as professional assistant. NYC SChuyler 4-4769. Box 539-D.

MERCHANT MARINE OFFICER, shy, non-intellectual, uneducated, widely travelled, invites correspondence with those interested. Box 429-D.

LATIN-AMERICAN author conducting small private publishing business wishes partner, must invest. Box 550-D.

FRENCH CAN BE FUN! Speak it in 12 lessons. Parisian, NYC. MU 5-4160.

CONGENIAL, PROGRESSIVE, responsible male educator, seeks feminine correspondence. Box 547-D.

MATURE, ATTRACTIVE, simple but intelligent, *home-loving vivacious woman seeks responsible male* correspondence. Box 546-D.

YOUNG MATURE ACADEMICIAN, cosmopolitan but quiet, invites intelligent feminine counterpart. Box 545-D.

GENIAL MATURE worldly male who came up the hard way invites correspondence with interested woman. Box 544-D.

BUSINESS GAL diversified talents seeks correspondence older gentlemen help dispel blues. Box 543-D.

IF YOU READ THE EGYPTIAN—the ADVENTURER is great news. September 22.

YOUNG MAN, slightly disillusioned but still optimistic, seeks lively feminine correspondence, preferably with a flair for the humorous. Box 555-D.

NEW YORKER *wants to write column for out of town* paper. Free. Everyday living in New York, no famous names, no gossip. Since you don't have to pay me, what can you lose? Box 554-D.

RETIREMENT HOME OR FAMILY RETREAT. Southern New Hampshire on Route #28, 8 miles from Pittsfield. 8 rooms, 2½ baths, fireplace, fully insulated, automatic oil heat, laundry, attached garage, artesian well. Lovely—compact. Low maintenance. 20 beautiful acres. Commanding view of mountains and Suncook Lake. $10,000 Savings Bank mortgage. Price open. Write BROKER, Box 68, Center Barnstead, New Hampshire.

LOUISIANA COUPLE living in ancestral plantation home in Bayou country, desire winter guests. Excellent accommodations, delicious cuisine, golf, fishing, tours to ante-bellum mansions. From $7 daily. $45 weekly. Meals included. Mr. and Mrs. Edward P. Munson, Glenwood Plantation House, Napoleonville, Louisiana.

WILL EXCHANGE for furnished Manhattan apartment, minimum four rooms, four room studio cottage, central heating, well furnished, magnificent valley view one mile from village in Woodstock, New York. Gloria Goddard, NYC. LOngacre 4-1200.

CAN I EAT MY CAKE AND HAVE IT TOO? Professional woman desires to rent her charming country home at drastic reduction to congenial, responsible individual, couple, providing she and young daughter may also use it week ends. Commuting New York. October-June. $60 monthly. Box 535-D.

CAPE COD — DENNIS — Unusual setting. Heated housekeeping apartment (furnished) offers privacy for two of discriminating taste, engaged in creative work. October through May. Box 552-D.

GRASS FARM ECOLOGIST and game manager with wife and young son wants modern home, moderate salary and manager job on farm where long term profits are most important. Ph.D. with practical ideas published articles and excellent references. Box 529-D.

YOUNG MAN, sincere, interesting, refined, slightly physically handicapped, now completing book in leisure time, desires correspondence with an interesting sincere refined young girl. Box 511-D.

SEEKING PEACE BUT NOT BOREDOM? House, garden, servant, light, water. Taxco, Mexico. One hundred dollars monthly, six months or more. Box 515-D.

ARMY RESERVE FAMILY, including two children, needs 2 bedroom house, apartment, Westchester, commuting New York. Countryish, not isolated. Elementary school. Reasonable please. Box 556-D.

HAPPY LANDINGS—Eight room house semi modern, completely furnished, house and three out buildings painted last summer, electricity, three acres of ground, Ford car. Located on Swans Island, Maine. Boat leaves McKinley, Maine, for Island twice daily. Further information write, Paul H. Miller, Route 1, Box 209, Indianapolis, Indiana.

JOHN DAY SAYS "You've an HOUR OF GLORY in store for you October 12."

VACATIONS

ENTERTAINMENT . . . . . FINE FOODS . . . . . TAVERN . . . . . Concert String Quartet. Sports, Painting, Crafts in a delightful hideaway in the mountains. Chesters' ZUNBARG, Woodbourne, N.Y. Telephone: Woodbourne 1150.

BERKSHIRES: Eat at Sun-Inside Monterey nearby Tanglewood: Wonderful French food.

SUDBURY INN at Lake Hortonia, Sudbury, Vt. provides best in country vacations.

SOUTHWIND, Woodbourne, N. Y. Excellent accommodations, private lake, 4 tennis courts, music, library. Adults only.

THE WATERFRONT STUDIOS for an island holiday. References. Ruth Haviland Sutton, Nantucket, Massachusetts.

BLUESPRUCE LANDING, West Brooksville, Maine. Peaceful seaside vacation. Yankee cooking.

GREEN SHADOWS, Lyme, Conn., quiet informal country life, good food, comfortable beds.

BERMUDA: For rent: well-furnished cottages on waterfront near Hamilton. Box 203 Hamilton, Bermuda.

AUTUMN AT BLUEBERRY HILL. Blazing foliage. Staggering mountain views. Lucullan food. Brandon, Vermont.

MERRIEBROOK, POUGHQUAG, NEW YORK. Peaceful homestead. Adults only. Tempting meals. North Clove 2421.

NAIDNI-ON-LAKE DUNMORE for vacations any time of the year. The Brittens, Brandon, Vermont.

SEA VILLAGE INN, STONINGTON, CONN. Ancient fishing port, piece of Nantucket in Connecticut. From $35 weekly. Folder.

LAKE GEORGE, beautiful cottages on Lake. Greatly reduced September rentals. Virginia 7-1341-W, evenings.

VACATION IN ARIZONA. Excellent accommodations with good wholesome food. Riding, swimming, beautiful view. 5100 feet on Mexican border. Montezuma Ranch, Star Route, Hereford, Arizona.

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DOUBLE-CROSTIC NO. 859

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By Elizabeth S. Kingsley

DEFINITIONS	WORDS
A. Long sheltered lagoon inside a sandbar or barrier, esp. on Baltic coast of Germany.	173 52 131 42
B. First name, one of two brothers who founded School of Forestry at Yale.	39 70 1 7 60 156 120
C. One versed in Spanish.	98 180 96 146 111 33 68 108 11
D. A heavy fall, as of snow (now chiefly Scottish).	2 66 160 147 14 174
E. A word prefacing three of the Psalms, whose meaning is probably connected with music (Bib.).	104 82 4 121 178 97 133
F. Exclamation signifying affirmative answer (comp.).	145 122 63 76 113
G. Epithelium lining the greater part of the digestive tract (zool.).	45 53 164 130 181 151 167 153
H. One of Job's three advisers.	80 114 36 54 19 177
I. Held secure, intact, or the like.	94 126 12 47 65 79 101 144
J. Ultimately (3 wds.).	152 83 85 75 57 25 148 71
K. Name of the highly civilized Indian peoples of which the Aztecs were one.	119 137 5 49 162
L. In India, literally a person guarding a mountain pass.	84 44 118 172 16 158 74
M. In due season (2 wds.).	103 115 124 30 77 56

DEFINITIONS	WORDS
N. Italian economist and statesman (1868-; "The Decadence of Europe", etc.).	176 13 43 132 105
O. Small, immature fruit of garden cucumber, used in mixed pickles.	116 86 161 100 32 24 46
P. Plentiful; abundant.	182 140 99 50 170 72 10
Q. *Solanum tuberosum.*	92 106 157 141 27 166
R. Expanded to view.	127 90 88 59 109 9 139 48 23 169 143 38
S. First name of novelist, Pulitzer Prize, 1943.	107 91 62 155 163
T. Reiteration (rhet.).	128 51 154 81 95 175 136 28 34 55
U. English writer (1880-1932; "Elizabeth and Essex", etc.).	135 168 3 183 31 150 17 129
V. To give in vassalage.	64 159 61 15 41 171 29
W. English Cavalier lyric poet (1618-58; "To Althea from Prison," etc.).	102 93 69 6 184 87 112 21
X. Applied to a small "boat" used to watch an enemy (nav.).	20 123 58 37 149 138 110
Y. Wife of Capaneus, who threw herself into the flames of his funeral pyre (Gr. myth.).	134 179 78 67 26 40
Z. A weak, characterless drink (comp.).	89 35 8 117 18 22 165 73 142 125

DIRECTIONS

To solve this puzzle you must guess twenty-odd words, the definitions of which are given in the column headed DEFINITIONS. The letters in each word to be guessed are numbered. These numbers appear under the dashes in the column headed WORDS. There is a dash for each letter in the required word. The key letters in the squares are for convenience, indicating to which word in the definitions each letter in the diagram belongs. When you have guessed a word, fill it in on the dashes; then write each letter in the correspondingly numbered square of the puzzle diagram. When the squares are all filled in you will find (by reading from left to right) a quotation from a famous author. Read up and down the letters mean nothing. The black squares indicate ends of words; words do not necessarily end at the right side of the diagram.

When the column headed WORDS is filled in, the initial letters spell the name of the author and the title of the piece from which the quotation has been taken. Authority for spelling and definitions is Webster's New International Dictionary (second edition).

1 B	2 D	3 U		4 E	5 K	6 W		7 B	8 Z	9 R	10 P	11 C		12 I	13 N	14 D
15 V		16 L	17 U		18 Z	19 H	20 X	21 W		22 Z	23 R	24 O	25 J	26 Y	27 Q	28 T
29 V	30 M	31 U		32 O	33 C	34 T	35 Z	36 H	37 X	38 R	39 B	40 Y		41 V	42 A	
43 N	44 L	45 G		46 O	47 I	48 R	49 K	50 P	51 T		52 A	53 G	54 H		55 T	56 M
57 J	58 X	59 R		60 B	61 V		62 S	63 F	64 V		65 I	66 D	67 Y	68 C	69 W	70 B
71 J	72 P	73 Z	74 L		75 J	76 F	77 M	78 Y	79 I		80 H	81 T	82 E	83 J	84 L	
85 J	86 O	87 W	88 R		89 Z	90 R	91 S	92 Q	93 W	94 I	95 T	96 C		97 E	98 C	99 P
	100 O	101 I	102 W	103 M	104 E	105 N	106 Q	107 S	108 C		109 R	110 X	111 C	112 W	113 F	114 H
115 M	116 O	117 Z		118 L	119 K	120 B		121 E	122 F	123 X		124 M	125 Z	126 I	127 R	128 T
129 U		130 G	131 A		132 N	133 E	134 Y		135 U	136 T	137 K	138 X	139 R		140 P	141 Q
142 Z	143 R	144 I		145 F	146 C	147 D	148 J		149 X	150 U	151 G		152 J	153 G	154 T	155 S
156 B	157 Q	158 L	159 V	160 D	161 O		162 K	163 S	164 G		165 Z	166 Q	167 G	168 U	169 R	
170 P	171 V		172 L	173 A	174 D		175 T	176 N	177 H	178 E	179 Y	180 C	181 G	182 P	183 U	184 W

Solution of last week's Double-Crostic will be found on page 48 of this issue.

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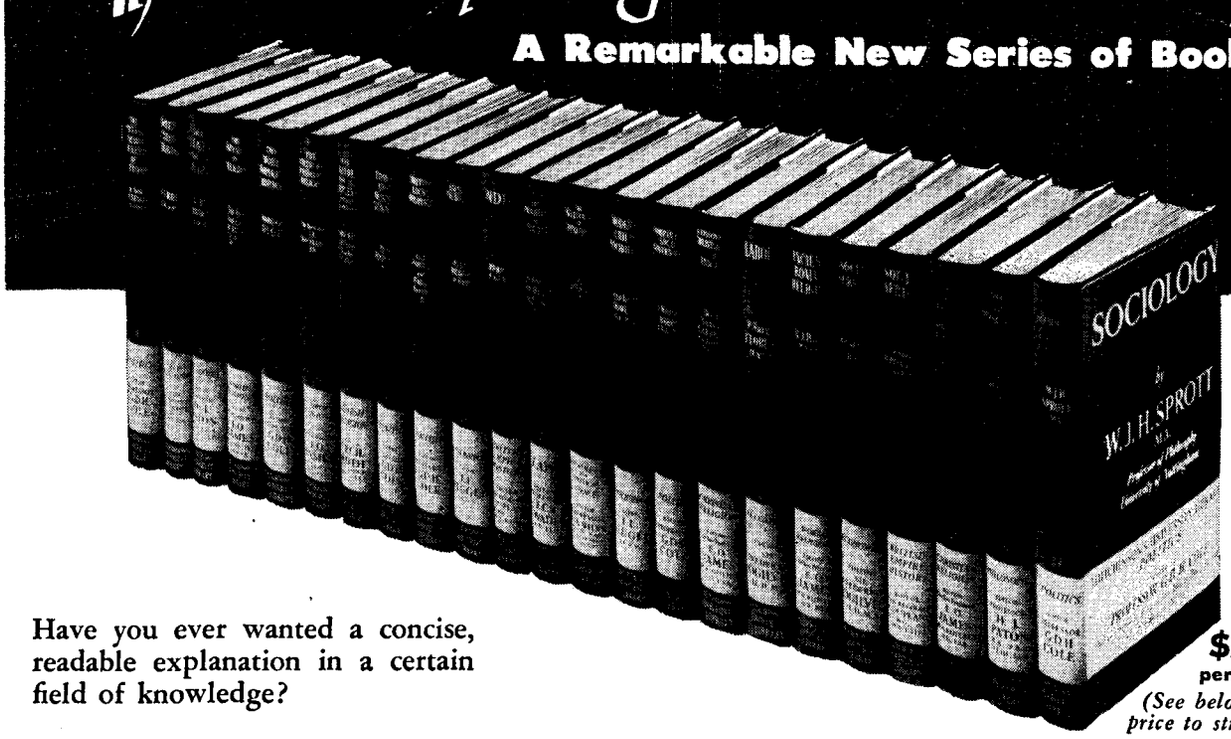

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